The Women's Missionary Magazine

Of The United Presbyterian Church

OCTOBER, 1949

Courtesy of Knoxville College, Knoxville, Tennessee

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
Eastview Drive, R. F. D. 3
Allison Park, Pa.

Send Subscriptions and Business Correspondence to
MRS. RALPH H. ARNOLD, Treasurer
525 Mifflin Avenue
Pittsburgh 21, Pa.

Associate Editors: MRS. PAUL MILLER, Gujranwala, Pakistan and India
MRS. W. J. SKELLIE, Assiut, Egypt
MRS. RIED F. SHIELDS, Khartoum, The North Sudan
MRS. CHARLES E. JORDAN, The South Sudan
MRS. RUTH L. WALKER, Addis Ababa, Ethiopia

Editor Emeritus: MRS. JOHN P. WHITE, 171 Clearview Avenue, Pittsburgh 5, Pa.

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KNOXVILLE COLLEGE QUARTET

(From left to right) Frederick Breedlove, John Benjamin Houston, Clarence Jolly, Jr., Montheo Wellman, Arthur Kemp (pianist)

STEAL AWAY TO JESUS

A Negro Spiritual

Slowly

Steal a - way, steal a - way, steal a - way to Je - sus!

Fine

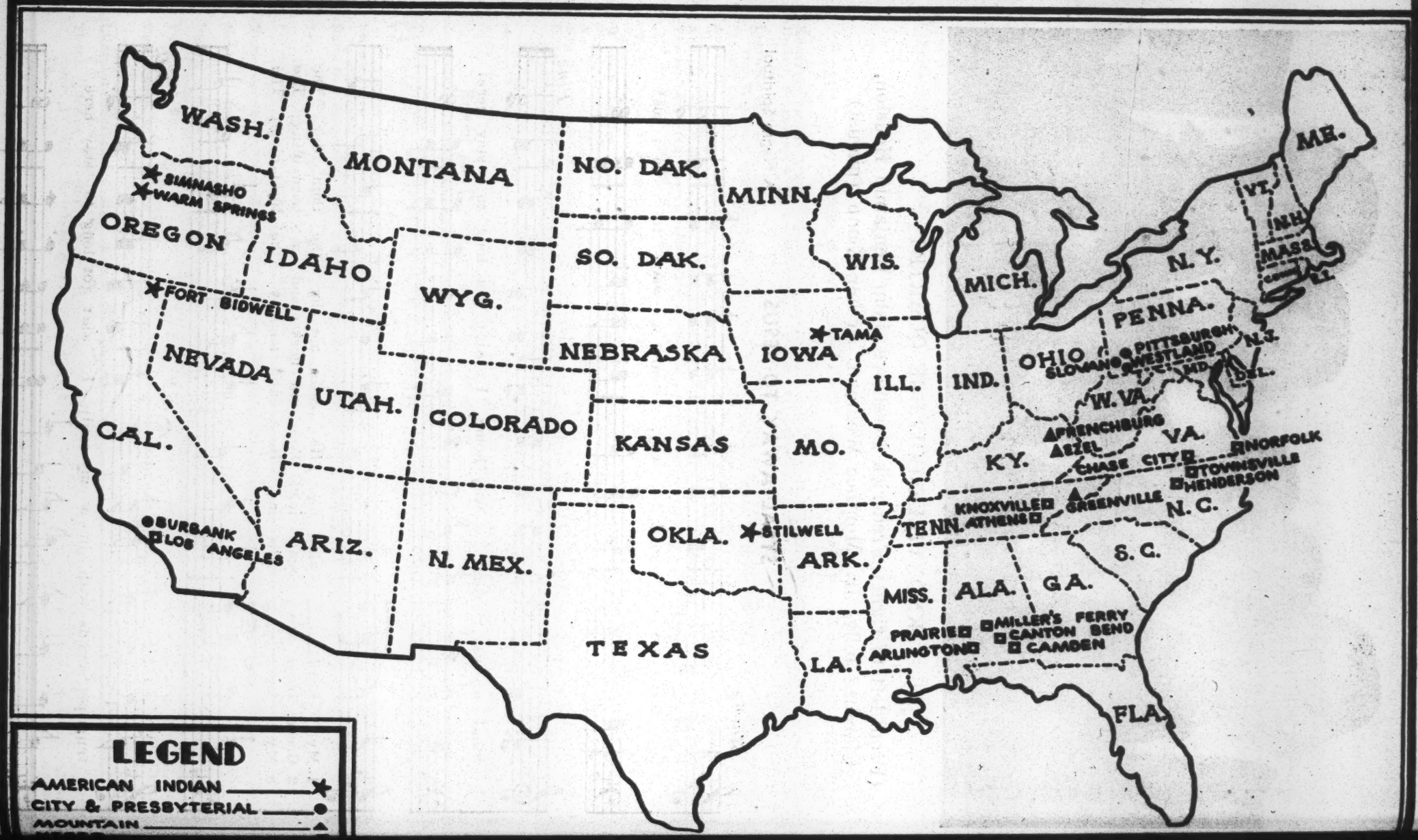
Steal a - way, steal a - way home, I ain't got long to stay here.

1. My Lord ____ calls me, He calls me by the thun - der; The
2. Green trees are bend - ing, Poor sin - ners stand a - trem - bling; The
3. My Lord ____ calls me, He calls me by the light - ning; The

D.C.

trum - pet sounds with - in - a my soul: I ain't got long to stay here.

UNITED PRESBYTERIAN MISSION STATIONS IN THE U. S.



The Women's Missionary Magazine

VOL. LXII OCTOBER, 1949 No. 2

LEARNING THE GLORY SONG

Our Homeland Melodies

United Presbyterian Missions In America

"Listen attentively to all folk songs—
These are a treasure of lovely melodies,
And will teach you the characteristics
of different nations."

Folk songs can thrive only where they must necessarily be handed down from one generation to the next by word of mouth because reading and writing are unknown arts. Because the United States began as a full-fledged child of civilization, with old-world arts brought by her settlers, do we have any music that can really be called *American?*

H. V. Milligan says, "Every folk song is first born in the heart and brain of some one person, whose spirit is so finely attuned to the voice of that inward struggle which is the history of the soul of man, that when he seeks for his own self-expression he at the same time gives a voice to that 'vast multitude' who die and give no sign."

Let us consider the music of groups served by our WGMS missions.

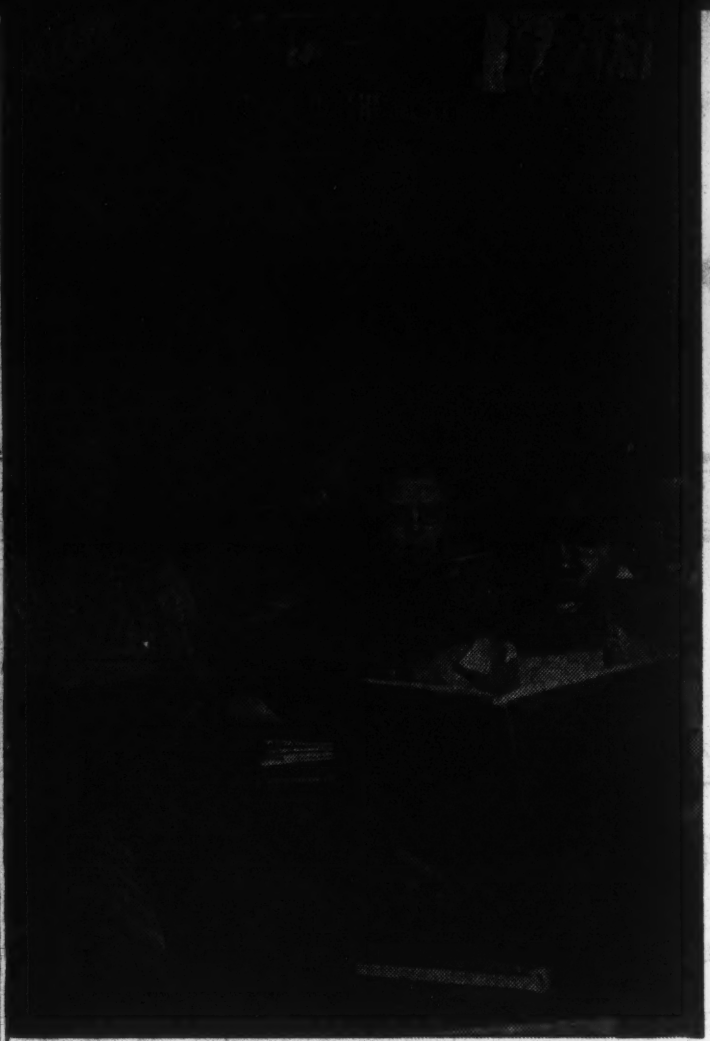
SONGS OF THE INDIAN

Someone has flippantly said that Indian music is the "pandemonium of a small boy conducted with the dignity of a grandfather" because of its weird and screaming sounds. Missionaries have called it heathenish. Ethnologists who have made a study of it state that to appreciate Indian music one must understand that it is different from the music to which we are accustomed. If the pentatonic scale seems monotonous, remember that the primitive Indian found our music monotonous.

Perhaps Indian music is better classified as "primitive" rather than "folk." It was here on this continent long before the ships of Columbus heralded a new culture. It will likely not become a part of so-called American folk music because it is too local, too little understood, lacks melodic beauty, and is difficult to imitate because of its varying measure lengths within the same song and the drum beat that does not exactly accompany the singing.

The Indian's songs are a record of his entire experience from birth to death. He had hunting songs, children's songs, ceremonial songs; songs about the weather and about war; medicine incantations, council and game songs. He had religious dances for each season of the year. The rattle and the drum were his instruments. The flute, heard at dusk, was the Indian love-making method.

Concerning the music of Christian Indians today, Miss Pearl Bear, teacher at Wheelock Academy in Oklahoma, writes, "I think it



is fine that many of our Indian people have their own translated songs because many cannot use or speak English. (This does not apply to our Tama Indians as we do not have translated music.) It enables most of them to take active part in the singing, usually without piano accompaniment, as they know the tunes well. Among the Choctaws the music is about the same. But the people of the Southwest have much prettier melodies in their translated songs."

NEGRO MELODIES

Are the songs of our Negroes really American—or African?

We remember that the Negro was brought as a slave to America in 1619, before the coming of the Pilgrims, hence he is as native to America as we are. With him from Africa came his great love for music and his sense of rhythm.

Mr. Krehbiel in *Afro-American Folksong* says of the Negro slave songs, "They contain idioms which were transplanted hither from Africa, but as songs they are the product of American institutions; of the social, political and geographical environment within which their creators were placed in America, of the influences to which they were subjected in America, of the joys, sorrows and experiences which fell to their lot in America. The native African never produced anything like the plantation songs."

The Negro Spirituals were born, not made. They grew as the unpremeditated expression of the people. Few slaves could read or write. With nothing to interfere they created their own songs. A gifted leader expressed his emotions of the moment, others joined. Sometimes the leader sang one line and others responded in antiphonal form, repeating over and over their emotions. These songs were ever changing, ever growing.

Someone asked a Negro slave, "How do you get your songs?"

"We make them, sah."

"How do you remember them?"

"We don't. We make them up as we goes along."

Another, asked about his song, said, "Ah was just havin' a private conversation with mah Lord."

It is significant that in spite of slavery and hardships, the Spirituals show no hatred, revenge or unforgiveness toward the white people. The influence of the Bible is evident.

The Spirituals were not popular before the Civil War. Fisk University, Nashville, Tennessee, called the attention of the world to them through the Fisk Jubilee Singers as they toured America and Europe. "The sweetest singers we have ever heard," said many people who heard them sing, *Nobody Knows the Trouble I've Seen, Steal Away to Jesus, Ro'l Jordan Roll, Swing Low Sweet Chariot, Couldn't Hear Nobody Pray, Standing in the Need of Prayer, Deep River,* and other Spirituals.

The melodies of the Negro Spirituals are beautiful, but, according to James Weldon Johnson, "hardly more wonderful than their harmonies. The full effect of these songs comes when you hear the part singing of Negro voices."

Mrs. Patsy Kennedy in sending her ar-

(Continued on Page 113)

"Indian Love Call"

Answering The Love Call

By THE REVEREND FRED C. PATTERSON, Kayenta, Arizona

For generations Christians, mission boards, and missionaries have been responding to the call of God to give the Gospel to a needy world. The love of God constrains us. We love because He first loved us. God has met our need through the gift of His Son as our Saviour. Out of gratitude we pass on this Good News to others. This is the basic missionary motive.

Providential circumstances have led the writer and the Women's Board to consider what we could do together to meet the need of a field new to our church—the need of the Navajo Indians. We say, "new to OUR church," because other churches have been laboring there. The Presbyterians, U.S.A., have seven mission stations among the Navajos in Arizona. They have been gracious in welcoming our cooperation in one of these stations, Kayenta. Our Board first made preparations by correspondence over a period of months and then sent me to Arizona to confer directly with the Presbyterian missionary at Kayenta, Rev. Andrew McGaffin. A plan of cooperation was worked out and later approved by the Boards of both churches. By this plan we are to live in a stationary trailer house beside the Presbyterian parsonage in Kayenta and work out from there to the north and south.

Some facts are available to the public. There are about 60,000 Navajos on 25,000 square miles of their reservation. There are 20,000 children of school age but school facilities for only 7,000, leaving 13,000 of the Navajo children without schools. There are no schools in the area assigned to our church in this new plan of cooperation.

Such facts are easily recorded here but some impressions were made upon me in the few days I was among the Navajos in January which I find difficult to express in words. It was a wonder to me how anyone could make a living in that semi-desert area. We certainly should respect the Navajos for being self-supporting. Most of the Navajos live by raising sheep. It is apparent that the number of sheep that should be grazed on that kind of range is very limited. Therefore, the income is very low.

Another vivid impression was that I could not talk with most of them. They did not understand English and I did not know Navajo. This was so different from what I was accustomed to at Tama, Iowa, where most of the Mesquakies understand English. Another contrast in the two fields is in the density of population. Among the Mesquakies at Tama, Iowa, there were about 100 people to the square mile, while among the Navajos there are only two to the square mile. The Navajo hogans are

The Trailer House ("Hogan de Luxe") of the Pattersons, Kayenta, Arizona

House of Trading Post Owner, Chilchinbito

far apart. They are connected by mere trails with the semblance of a road to the nearest trading post.

North from Kayenta it is 25 miles to the trading post called Oljato on the Utah Border. It is 15 more miles on north from Oljato to the San Juan River in Utah, the northern border of the reservation. All there is in that whole area besides the scattered hogans of the Navajos is that trading post. It is our hope that we will be permitted by the trader to hold weekly preaching services in his trading post. We will also endeavor to visit the Navajos in their hogans. There is another trading post at Chilchinbito, 20 miles south from Kayenta, where we will carry on work in a similar way.

The total impact of the whole situation among the Navajos upon us was to lead us to minimize our own personal needs and to give ourselves anew to the Lord that He might work through us, if it be His good will, to encourage the Navajos to accept His invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Answers

By The Reverend E. W. Machamer, Warm Springs, Oregon

For several generations the "Indian Love Call" has been sounded among our Indian people here on the Warm Springs Reservation.

When the call was first sounded among the Wasco tribe many heard and responded to it. In the early years of the Mission there were many Christian Indians. However, death of leaders and Christians, evil experiences with the white man, worldliness, and the heathen cults made their inroads and the Indian Love Call—or rather God's Love Call to the Indian fell on deaf ears for a number of years. The call nevertheless had been sounding forth.

This year has seen some fruitage of the sowing of the Word and the answer to the many prayers which have been made for souls to be saved among the Indians.

Last winter Alvin Smith, grandson of Robert Smith, who had been an elder in our church for years and who passed away a few years ago, said that he wanted to renew his promises in the Christian faith and have his daughter baptized, also his wife wanted to make her profession of faith. In a personal interview, Mrs. Smith stated that she had made her decision by listening to religious services on the radio, and that she wanted to make a public profession of that faith and join the church to which her husband belonged.

Communicants' Class, Warm Springs, Oregon. The Boy to the left of Mr. Machamer and the Girl to the right, front row, are the Machamer children.

Daily Vacation Bible School, Warm Springs, Oregon, conducted by Mr. and Mrs. Lloyd Thompson.

Alvin's brother, Grant, and his wife, also desired to make a profession. Both had attended church while in school the first few years of our missionary work here. We were happy to see them make their decision. This was not the end. Iris Kalama Smith, married to Woodrow Smith, a brother of Alvin and Grant, also made her profession of faith in Christ. Iris is a daughter of one of our finest Christian Indian mothers. We had prayed for her often and it brought joy to our hearts to see her decide.

On Sabbath, May 1, they made their public profession and were baptized into the Christian faith.

On Mother's Day, May 8, we had baptism of children and since we had not held this service for several years we had quite a number—all Indians. It was heart warming to see the parents take their Christian vows. We trust it means a great future for the Mission. Also on this day one of our young Indian mothers made a reprofession and united with the church.

Along with this, some of our younger people were thinking about their Lord. Two girls, one Indian and one white, had talked to their parents about it before we knew about their intentions. When we found out we decided to h o l d a Communicants' class—studying *Going Christ's Way.* These two girls and our own two children attended and on Children's Day all made their profession and the two girls were baptized. This was another answer.

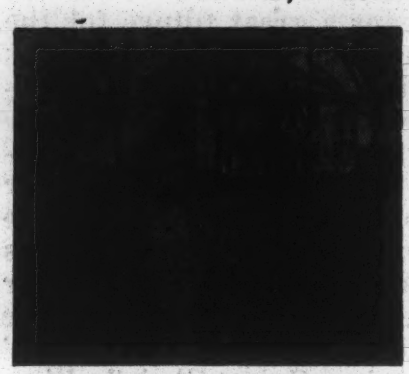
During July a young married couple, Mr. and Mrs. Lloyd Thompson, representing the "Pioneer B i b l e Clubs," came in and conducted (with our help) a D. V. B. S. Though the weather was hot the attendance averaged better than 19. Most of the Indians were gone, but we feel it was well worth while and that much good was done.

The "Love Call" goes out. We know not when or where an answer will show up, but we believe answers will come. Certainly we have had answers this year.

These happy Indian Children belong to the Beginner and Primary Classes of the Mesquakie U. P. Sabbath School, Tama, Iowa. They are attending a party in Oak Park, Tama.

"The Glory Road"

By MISS GRAYCE L. SALLEY, Chase City, Virginia



Miss Grayce L. Salley. Principal's Home in Background.

(The personal message accompanying Miss Salley's article is so beautifully written that we want to share it with you also: "I am highly pleased and also humble over the fact that you have asked me for a contribution. Highly pleased because I want to sing praises for all that the United Presbyterian Church has meant in this area. The influence has been felt far and wide. I want to testify also to what it has done for me. I go back to my mother and my father who received their training under the church. Because of that we have a Christian home. The older I grow, the more I see the advantage in that kind of background. The world needs more of this kind of homes. This same background sent me to a Christian school. All of my academic training through college has been under the United Presbyterian Church. I was then prepared to face the world. I attended summer school at schools where the Christian influence had been prominent.

"Do you understand why I want to sing the praises of the United Presbyterian Church? I am humble for when it is necessary to talk about what I do I realize that only the goodness of a loving heavenly Father has allowed me to be so fortunate as to have a share in the things mentioned, and to be able to witness for Him."—Editor)

It seems very appropriate to have as the 1949-50 theme for our women and youth, "Learning the Glory Song." "Music hath charms" and when that music is rendered to the glory of God, "the savage breast" is stilled indeed.

This month it is our privilege to interpret that theme through "The Glory Road." How fitting this topic is for us at Chase City! For 76 years we have been privileged to travel "the glory road." During the past year more than 200 boys and girls travelled this road by means of weekday Bible instruction sponsored by the Women's Board. The smaller children learned that God's care is manifested through His helpers at home and at school. Intermediate groups learned how God revealed Himself to man through His Word. The seventh grade studied the church with its founders and builders who travelled "the glory road" with many hardships. The eighth grade learned that the chief reason for travelling this road is that man may glorify God through humble submission to His Son, Jesus Christ.

With workbooks in the seventh and eighth grades, the pupils developed a liking for Bible study. Some 5th grade pupils kept notebooks in which they recorded facts that increased their desire to find out more about God. At the close of the year a program explaining the year's work was presented to the public. An outstanding feature of this program was the flannel chart demonstration given by an eighth grade pupil. This chart was purchased with a donation from a good missionary in Palestine, Illinois. I have never met her, but somehow she learned about my work here at Chase City and sent me money to be used in my Bible instruction. May God bless her and all others in our church like her who further the work of God's kingdom by their interest.

The culminating result of this week-day instruction is the fact that 110 boys and girls enrolled in Daily Vacation Bible School in June in order that some might continue their study about God and that many others might be introduced to such a study. By means of handwork, songs, and games, these young people discovered that serving God can be an enjoyable experience.

Because of the ministry of the founders of education for Negroes in Mecklenburg County at Boydton and at Chase City, it seems likely that we can continue our week-day religious instruction. I am happy to be privileged to give this instruction. At the same time I am also humbly aware of the great responsibility resting upon me as I attempt to guide youth along "the glory road."

Jubilee Hospital, Henderson, North Carolina

By MR. O. T. ROBINSON, Henderson, North Carolina

According to a Duke Endowment Report on Negro General Hospitals averaging between fifteen and forty patients per day, the daily per capita cost per patient for Jubilee Hospital for the year 1948 was $5.32 over against $5.85, the average for the six hospitals that come under the above classification for the state of North Carolina. This report further shows that the total number of patients bears a similar ratio.

By the above standards, it appears that Jubilee Hospital ranks quite favorably among hospitals in the state within its classification. It renders a most valuable and appreciated service over a radius of twenty-five or thirty miles. The nearest hospitals are about forty miles to the south and one hundred miles to the north.

We were in conference a few days with a committee representing the State Medical Care Commission ready to make an offer for State and Federal aid by way of building. Naturally there are many strings attached and for Jubilee probably prohibitive. This meeting, however, did intensify certain needs. Needs not only desirable but just about mandatory, especially in view of the fact that in the near future, hospitals are to be required to meet certain standards within the state. Among the most pressing needs at present are:

1. An addition to accommodate about twenty beds.
2. A delivery room for the maternity ward.
3. A laboratory and X-ray room.

As was brought out in the above-mentioned conference, Jubilee Hospital is to be commended for doing a good job with what it has. It was referred to as one of the cleanest and best-kept hospitals visited. This, of course, we appreciate and feel a worthy compliment to the untiring labor of Superintendent Mrs. Eva J. Adams.

Through the years, Jubilee has been making steady physical advancement. It started with accommodations for fifteen patients. At present it is a thirty-seven bed hospital. A part of one wing has been set up as a maternity ward. A part of the other wing has been set aside for tubercular patients. It is not an uncommon sight on occasions to find cots with patients out in the hall-way.

We would not minimize the great good that has been and is now being done to aid suffering humanity as served by Jubilee Hospital. As in all things, progress is relative and the present always finds us either on the forward march or retrograding. We must not, we cannot rest on our oars.

Alabama Missions—A Living Monument

By MRS. MAYME L. SMITH, Camden, Alabama

"There are pioneer souls that blaze their paths where highways never ran . . ."

More than sixty years ago philanthropic individuals and organizations became pioneers in the education of the freedmen of the south. Among these pioneers, courageous members of the United Presbyterian church made many contributions to the area of human relations. While the primary interest of these pioneers in establishing missions in sections of Alabama was to educate, religious and cultural training have always been a major requirement in the course of study.

"'Twas old, and yet 'twas new."

Always the aim of education in the missions has been to produce worthy and capable citizens who possess a keen sense of religious responsibility. The "total" development of the individual, then as now, is representative of the educational philosophy of our ministers and teachers.

"Out of the night the day is born;
The fire shall live from the spark."

Along the banks of the Alabama River—ten miles from the nearest town in the horse-and-buggy days, Miller's Ferry Mission was founded and dedicated to the tremendous task of educating thousands groping in darkness. So wide-spread was the influence of this initial work that other missions were rapidly established at Camden, Canton Bend, Prairie Bluff, Midway, and Arlington. These missions have fostered moral, social, civic and industrial education that has penetrated the lives of countless numbers. While they have trained many leaders, they have also elevated the living status of the masses. One cannot get a comprehensive picture of the influence of this work without considering the value of Christian training among the so-called "little" people in our society.

Those who have passed through our portals have become farmers, home-builders, preachers, teachers, doctors, college professors, business men and women, and officers in the U.S. Army. Many of our graduates hold the Bachelor's degree. Several hold degrees in theology, and a few hold the Doctor of Medicine and Master's degrees. It is encouraging to note the number of graduates who receive higher education and return to the missions as teachers and ministers.

In recent years the County Board of Education has shared the great financial burden of the church. Religious emphasis has not been altered by this cooperative effort. Our re-

Ninth Grade Rehearsal for a Program, Prairie, Alabama

Vested Choir, Miller's Ferry, Alabama

ligious organizations, in both the church and the school, are active and rendering improved services to their respective communities.

"And if the breeze kept the good news back
For other couriers we should not lack."

The youth organizations in our missions are rendering enthusiastic service to the church. At Camden Academy the Girls' Circle and the Young Women's Society, under the sponsorship of the Women's Missionary Society, have sent cards and baskets of food to the less fortunate as a Home Mission project. It is stimulating to see the little girls helping, sometimes with three or four potatoes in a bag, or a can of food.

The Junior Choir, directed by Mrs. P. H. Parker, has had charge of church services one Sabbath each month, bringing various speakers to the congregation. A real help, inasmuch as Camden has been without a full-time minister since the retirement of Rev. D. F. White. However he has been with us once a month because we have been reluctant in allowing him to enter complete retirement as he and Mrs. White so much deserve.

The P. T. A. cafeteria project is under way. For the first time hot lunches are available to our students.

The two outstanding musicians of the year are Delores Martin, a high school student — pianist-director of the Junior Choir, and Jacqueline Peoples, a music major at Fisk University, daughter of A. C. Peoples, Principal of Camden Academy.

The Sunday School Convention was held at Arlington this year. The youthful speakers, Bible-reading contestants, and musicians were inspiring. Rev. C. C. Brown, pastor of Prairie and Arlington congregations, demonstrated keen interest in the youth work of the church.

Miller's Ferry is proud of its vested choir which renders beautiful music for religious services and spreads good will on wing of song throughout the county. The purchase of a movie projector has added much in visual aid to teaching, as well as to entertainment at Miller's Ferry which is ten miles from the nearest town. Gloria Ridgeway, a graduate of Miller's Ferry and a student at Knoxville College, contributes much toward music appreciation during summer vacations.

Canton Bend is happy to report the largest enrollment in Sabbath School in its history. Rev. and Mrs. White are to be commended for their work there.

"All ye people, tell His glory,
Old and young, your voices raise."

In all of our missions the Psalms have a peculiar appeal for old and young. We stress music of the finest type because of its power as a cul-

Two Generations at Prairie Mission: the mother, a former student, now a teacher; the daughter, in school.

tural and religious vehicle in implanting esthetic and religious truths. We also stress the higher types of music because we believe that the kind of music one hears, sings and plays has powerful influence on the moral and spiritual character of the individual.

For the same reason we encourage the students to sing Negro folk music. The spirituals are Bible-based and orthodox in their interpretation. "Swing Low, Sweet Chariot," and "Go Down Moses into Egypt Land" and "Were You There When They Crucified My Lord?" are examples.

We develop the musical powers of our students through group singing, choirs, quartettes, operettas, choruses and solos. The principal instrument is the piano. At one time Camden Academy had a band. We have always had well-trained music teachers. The late Mesdames John Cotton and John Auhorn will long be remembered for their contribution to music lovers of the Mission.

"O toiling brothers, the earth around
We are working together with God;
With God, the infinite Toiler,
Who dwells with His humblest ones,
And tints the dawn and the lily,
And flies with the flying suns,
And forever, through love and service,
Though days may be drear and dim,
Is guiding the whole creation
Up from the depths to Him!"

Knoxville College

By MRS. PATSY L. KENNEDY, Matron of the Boys' Dormitory, Knoxville College

Those who were responsible for selecting the site for Knoxville College must have been influenced by Matthew 5:14, *"Ye are the light of the world. A city set on a hill cannot be hid."* The location, as well as the work that has been done since its establishment in 1875, carry out the idea expressed in these words by the Master.

Knoxville College has made wonderful contributions to its immediate vicinity. A recent survey of the schools for Negroes in Knoxville revealed the fact that more than two thirds of the teachers are graduates of this college. All of the music teachers are either graduates of the music department or they have studied there at some time. The key positions of city and county are held by Knoxville College alumni. The home for the indigent at Maloneyville, the John Tarleton Institution for dependent children, the Ethel Beck orphanage, the executive secretary of the Young Women's Christian Association, the supervisor of the mail unit of the TVA and the Specialist in Education and Personnel Relations in the TVA.

We mention just a few of the many who are serving in other places. William Lovelace is assistant prosecuting attorney of Hamilton County, Ohio. Leo B. Marsh is Interracial Secretary on the program staff of the national YMCA. Ambrose Caliver is Specialist in Negro Education serving on the national staff of the Commissioner of Education at Washington, D. C.

We are all delighted over the improvements that have been made in the physical plant at our alma mater. The administration building has been

completely renovated, classrooms, offices and chapel modernized and decorated; dormitories, teachers' cottages and other buildings given a "New Look."

A modern heating plant has recently been installed in McMillan Chapel. Both interior and exterior have been beautifully decorated. A pipe organ is being installed in this beautiful chapel to replace the Hammond organ that has been in use for so many years.

With all these physical improvements, Knoxville College should be in the position to serve even better in the future than it has served for the past seventy-five years.

Mrs. Patsy L. Kennedy, Matron of Boys' Dormitory, Knoxville College

THE SEVENTY-FIFTH ANNIVERSARY OF THE FOUNDING OF KNOXVILLE COLLEGE

'Twas during the year of seventy-five,
Knoxville College was given its birth.
Since that day, in every way
It has shown its intrinsic worth.
The United Presbyterian Church with its love of mankind
Regardless of race or of creed
Gives service to all, heard an urgent call
To help a people just freed.

They sent teachers, who came with love in their hearts,
With sympathy for a race in need,
They taught, and they lived what they taught every day.
It was only for us to give heed.
A debt of gratitude we owe to those pioneers,
May their loving memory be blest,
They thought of others, of their unfortunate brothers,
We know they have heavenly rest.

The old bell in the tower is our "Liberty Bell."
To freedom from ignorance it calls,
Thousands from choice, have heeded its voice,
And have entered those sacred halls.
The true way of life was taught from the Word,
"The Glory Road" stressed every day,
We were urged to strive, to pattern our lives,
After Him, who said, "I am the way."

All the good that's been done in these seventy-five years,
Only eternity itself will show,
The goals desired, reached by souls inspired
We will then be permitted to know.
From the East to the West, from the Gulf to the Lakes,
These sons and daughters you'll find,
Lawyers, dentists and teachers, doctors, nurses and preachers,
And in other ways serving mankind.

As with all things great, K. C.'s beginning was small,
It passed through its primitive state.
Through the years it has grown; from the seed that was sown,
'Till now with the best it can rate.
Long live Knoxville College, may the standards stay high,
May the future always be bright,
May we endeavor, to remember ever
Her motto, "Let There Be Light."

—Patsy L. Kennedy

"To The Hills"

(An Audio-Visual presentation of Frenchburg and Ezel Missions, prepared by members of the faculty of these institutions. Let us join, all unseen, the two "imaginary visitors" to see with them our splendid work in the Kentucky Mountains. Mr. Arthur Gathman is Superintendent of the Frenchburg School; Mr. William A. Heagen of Ezel.)

Setting: Frenchburg School. It is 11:00 *mail. Later, the scene shifts to Ezel.*

MR. GATHMAN: Here is a letter asking for pictures and other information that might be used in a missionary meeting next month when the subject is Home Missions. Oh, here is someone at the door. (*Mr. Gathman rises to admit Mr. and Mrs. Harvey.*) Come right in.

MR. HARVEY: How do you do. Are you Mr. Gathman?

MR. GATHMAN: Yes, I am.

MR. HARVEY: My name is Harvey. Meet Mrs. Harvey. We come from the Arlington U.P. Church, up north.

MR. GATHMAN: I am happy to meet both of you. Is this your first visit here?

MRS. HARVEY: Yes, we have heard so much about Frenchburg through *The Reporter* that we wanted to see it as we were passing through this part of Kentucky.

MR. GATHMAN: You have arrived at lunch time so you may see our hot-lunch program in action. Would you like to have lunch with us? The elementary pupils are going to the lunch room now.

(The three walk across the campus to the Annex on the bank of Beaver Creek. The last pupils in the line are the eighth graders, now at the window to receive their lunch, then join the group of pupils and teachers. The first four grades are seated at one side of the room with teachers. Lunches were on table when they came in.)

MR. GATHMAN: (*As Mrs. Gathman comes to greet them*): This is my wife. She is in charge of the lunch room. (*They exchange greetings*)

MRS. GATHMAN: We are glad to have you with us today. Please have seats near the window while I bring you your lunches.

MR. HARVEY: Do all of the children eat here, Mr. Gathman?

MR. GATHMAN: No, but nearly two-thirds of the students eat here now. A few bring lunch and others go to their homes or to lunch rooms in the community.

(Elementary group leaves. High school students hurry across the campus, quickly take their food to tables. Nearly all are served, a few still in line, when the bell rings and all is quiet for the table blessing by one of the teachers. The line moves on.)

MRS. HARVEY: I see that you have students helping in the kitchen.

MR. GATHMAN: Yes, with the exception of my wife and two other women who do the cooking, students do the serving and cleaning up, thereby earning their lunches. Now, if you are ready, we will go back to the school buildings. (*They do so.*) . . . This building was erected last year. It takes care of the eight grades. I am happy to present to you Mrs. Hughes, principal of the elementary section.

(Mrs. Hughes takes them to the first-grade room where are seen bright, expectant faces. Across the hall are the second and third grades. Mrs. Hughes explains that the fourth and fifth grades are in one room and the sixth in another on the floor directly above them. At the back of the first floor is a room large enough for an assembly, divided by folding-doors with blackboards, making two rooms for the seventh and eighth grades. Doors may be folded back for chapel services.)

MR. GATHMAN: (*after they have gone to the high school building*): This high school was built in 1910. (*He introduces them to Miss Ruth Courter, Principal, who shows them the various rooms.*)

MISS COURTER: This is the sewing class. This large room with windows on three sides was made available last year for this purpose. See our ten sewing machines, two of them electric. The girls take Home Economics when Freshmen and Sophomores, getting a year each of cooking and sewing. Here is a Bible class of boys—Freshmen, also.

(They go on, taking brief look into the light and cheery library, well stocked with books, then to the basement to see the typing class with 15 typewriters. Passing through the coal room they step into a bright cooking room with its three electric stoves, refrigerator, etc. Returning, they see the Vocational Agriculture class in an animated discussion. They go next to the dormitory.)

MR. GATHMAN: We have 29 girls on the second floor and 14 boys on the third floor. A few teachers live on the third floor as the Teachers' Home does not take care of all. Mrs. Howard, the matron, is relaxing while the students are in school. She is likely taking a hike in the woods or climbing that hill over there.

MRS. HARVEY: Where do the students

come from who live in the dormitory since you have county-operated bus service for day students?

MR. GATHMAN: A number are from our own county. Some want to be here because of the Christian atmosphere. A few live too far from the bus route. Some do not have both parents to provide a home. Most of our boarding students come from surrounding counties because they want to be in a Christian school. Some come over 100 miles. Here is the recreation room where they spend leisure moments, visit and play. On Thursday nights after choir practice they gather here for their own prayer meeting, conducted by themselves. Students lead morning and evening devotions in the dining room.

MR. HARVEY: Who are those people standing outside, Mr. Gathman?

MR. GATHMAN: They are waiting to get into the clothes room in the basement. Some come early in the morning. That is our pick-up truck bringing a load of second-hand clothing from Mt. Sterling, our freight station.

(*As they go toward the hospital Mr. Gathman points out the home of Dr. and Mrs. Walker, a red-roofed cottage, across from the hospital on the other side of the campus; the nurses' home, a little white cottage beside the hospital; and the school gymnasium, a large white building. They greet Miss Margaret Buren, manager of the hospital.*)

MR. GATHMAN: Kindly show these friends around in the hospital, Miss Buren.

MISS BUREN: Gladly. Today we have six patients and three babies in the nursery, one in an incubator. This is little Jerry who has been with us three days, ready to go home tomorrow. Last week we had 17 patients.

MR. HARVEY: What a well-equipped operating room!

MISS BUREN: Yes, that is our new machine for giving anesthetics and this is our resuscitator which recently saved a baby's life. On the floor below we have an emergency room provided by a group of friends in the church. We also have an X-ray room with a very good machine. We hope some day to have an elevator so that patients will not have to be carried from one floor to the other when an X-ray is necessary.

MRS. HARVEY: Thank you, Miss Buren. How interesting! But we must go on our way for we want to go to Ezel, too.

MR. HARVEY: How far is it to Ezel?

MR. GATHMAN: Just fifteen miles and eighty-nine curves on eastward on this same route, number 460. Please look over there at the pretty red brick United Presbyterian Church. Both town folk and campus people meet for worship on Sabbath. The hills are beautiful now in their autumn colors. Thank you for stopping to see us at Frenchburg.

(*Mr. and Mrs. Harvey drive on toward Ezel. They look back to admire the Frenchburg buildings, forming a semi-circle against the hills as a background.*)

MRS. HARVEY: What a lovely setting for a school and hospital. Isn't it good to know that all this is used to bring young people into touch with the Lord Jesus Christ! Truly, it is a great work.

MR. HARVEY: What a long hill!

MRS. HARVEY: Look over there at the cliffs! What pretty colored leaves!

MR. HARVEY: Yes, the trees are pretty and the evergreens make the colors stand out.

MRS. HARVEY: The road is a bit crooked, but I do enjoy such scenic country. The weather is ideal—but, wait, please go slowly. What is that I see over the hill?

MR. HARVEY: I believe it is the spire of a church. That must be Ezel. They said we would see the church first. Isn't it pretty with those white clouds hanging over it?

MRS. HARVEY: Yes, there is the sign, EZEL. Now I wonder if we can find the school.

MR. HARVEY: There is the post office on our right. Let's ask there. (*They inquire of a man*) Can you direct us to Ezel School?

MR. CARR: Yes, indeed. I am Revis Carr of the school staff and I am going there now. We turn left right here.

MR. HARVEY: Get in, ride with us. Is that one of the buildings, with the big lawn?

MR. CARR: Yes, that is the Teachers' Home, where most of the teachers live. Years ago my parents lived there and ran a hotel.

MR. HARVEY: How interesting. Then you live here all the time.

MR. CARR: Yes, I was born in Ezel. Next to the Teachers' Home is the auditorium-gymnasium, and right across the street is where the Heagens live.

MRS. HARVEY: And that must be the main building on from the gymnasium. I have seen pictures of these buildings.

MR. CARR: There are two other cottages for teachers farther down the street. But let us stop in front of the gym. I see Miss Millen, our new principal. She will want to show you through the buildings.

MISS MILLEN: I shall be glad to show you around. We shall go into the gym first. The boys are practicing ball, but they won't mind our watching.

MR. HARVEY: What a nice big auditorium-gymnasium you have.

MISS MILLEN: We call it the Woods Me-

morial Auditorium because the Woods family of California gave us the money for it. The rest of the money for this building came from the community and our many friends throughout the U.P. Church.

MRS. HARVEY: Yes, I remember that our society sent a gift to help. I think we helped to buy chairs, too.

MR. HARVEY: What fine looking boys! You will have a real team this year.

MISS MILLEN: We hope so. This is one of the busiest places on the campus for we have a full health program, boys basketball, and class plays.

MR. HARVEY: It makes me feel like playing a game of ball myself.

MISS MILLEN: As we face the stage you notice a door and stairway at each side. On the right downstairs are the dressing rooms. Let us go down the one on our left.

MRS. HARVEY: I thought the Home Economics room was in this building.

MISS MILLEN: It is, right here on our left. In this room to our right Mrs. Rodkey has the Opportunity room and straight ahead of us is Science room. Mr. Heagen is just finishing his Biology class. Let us stop there. Mr. Heagen, these are guests who are interested in our school. I have a class now, so perhaps you would like to finish our tour of the campus.

MR. HEAGEN: Yes, indeed. Come right in.

MR. HARVEY: You say you were teaching Biology here?

MRS. HARVEY: Of course he was. Don't you see the microscopes?

MR. HEAGEN: This room seats about 45 and is a pleasant room for work and study. Let us step across the hall to the Home Ec. room. I think the girls are cooking today.

MRS. HARVEY: Something smells good! See what dainty caps and aprons they are wearing.

MR. HARVEY: This is a nice big room. You seem to have good equipment—sinks, three stoves, refrigerator, and plenty of work space.

MR. HEAGEN: We are proud of this room. We use it for school. The women of the community use it for preparing Brotherhood suppers, banquets and special parties. We serve our hot lunches in these adjoining rooms.

MRS. HARVEY: Yes, I have read about your lunch program. Oh, what pretty covers on the tables. And is this other big room for lunch room too?

MR. HEAGEN: Yes, this is the space under the gym floor. Although we have to ventilate and light it, it is a pleasant room. We serve over 200 children every noon.

MR. HARVEY: How much do you charge for the lunches?

MR. HEAGEN: They pay 15c for a Grade A lunch. Let us retrace our steps through the two lunch rooms and Home Ec. room to the hall, where we can go out the back door and see the back of the campus.

MR. HARVEY: Oh, there is a Quonset hut. What do you use that for?

MR. HEAGEN: For Vocational Agriculture and Shop. The boys like those courses.

MRS. HARVEY: Is that another school building across the ball court?

MR. HEAGEN: Yes, that is where we have the fifth and sixth grades. They are in school now. Let us go down on the ground floor and visit Miss Frazier in the Clothes room.

MR. HARVEY: Look at the boxes of clothing! I always have to help the ladies send their boxes so I am interested in this too.

MR. HEAGEN: We have about enough clothing on hand for two more sales. We hope some of the missionary societies will send more before this is gone. This is Miss Frazier, who is in charge down here.

MISS FRAZIER: This is just the storage room. Come on into the Sale room. You see it is run like a super market. Every one goes in that aisle and after they have shopped, come out past this desk where everything is priced and paid for.

MRS. HARVEY: Do you get enough clothing to run all year?

MISS FRAZIER: Yes, but sometimes the stack is low and we think we will have to close.

MR. HARVEY: Then one great need is for lots of clothing. I shall remember that. Perhaps the men can help a little too. Do you have other needs, Mr. Heagen?

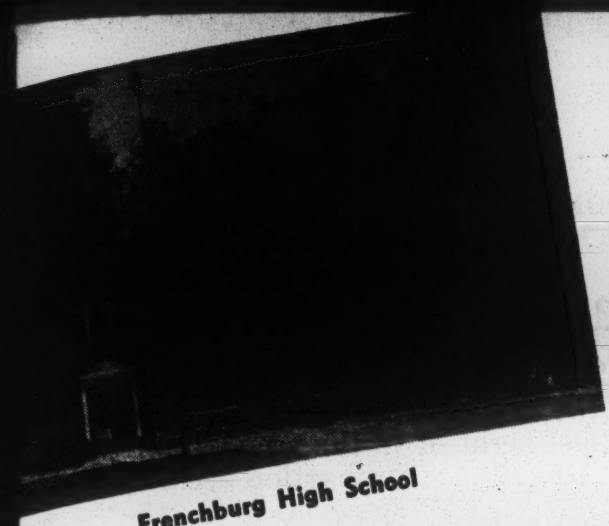
MR. HEAGEN: One of our greatest problems is to have teachers for our school. There is not a big salary, but there is an opportunity for consecrated teachers to do Christian work. Then we need books—both elementary and high school levels. By that, I mean good reading books for the library. Of course we always need money for new equipment. We have over 425 students, needing equipment that we do not have money to buy right now. Now, shall we go back across the campus? This time we shall go into the main school building. But we will go to the lower floor first to see the four grade rooms.

MRS. HARVEY: These are nice light rooms.

MR. HEAGEN: As we go upstairs we find five large high school rooms. Let us step onto the porch and watch the children get into the school buses.

MR. HARVEY: Oh, you have three big buses! Do all the children come by bus?

(Continued on Page 86)



Frenchburg High School

Frenchburg Dormitory

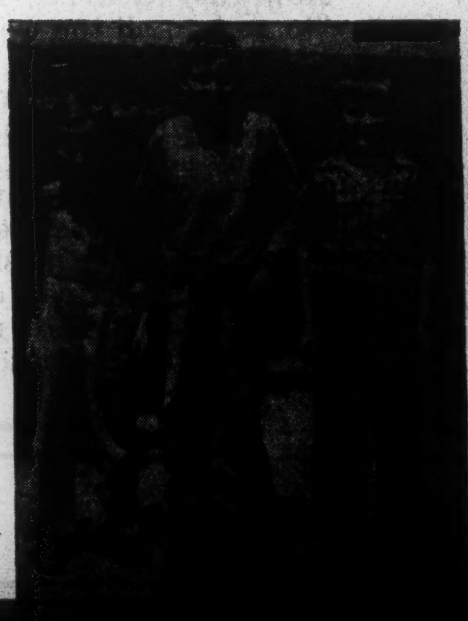
the Highway near our Missions

"To the Hills I Lift My Eyes"

Graduating Class, Ezel High School, leaving Woods Memorial Auditorium following Class Day and Chapel Exercises, 1949.

(Front to back and left to right): Betty Stamper, Charles Cecil, Evelyn Stamper, James Ray McGuire, Marjorie Leach, James Allen Jones (Valedictorian), Frank Henry, Ralph Murphy, Betty Maxine Henry, Betty Evelyn Henry, Nellavene DeBusk, Reid Lewis. Ruby McKinney is not in picture.

"The Three Musketeers" — Frenchburg: Lester Faulkner; Bobby McGlothen, Rodney Little



The Mission Church at Ezel, Kentucky

"Where Cross The Crowded Ways"

By MISS RUTH E. FINDLEY, Glendale, California

One key word is said to spell the difference between success and failure in the crowded cross ways of our large metropolitan areas, so far as growth and advancement is concerned. It is a simple word of five letters—*Homes.*

But this little word of five letters is far more a thing of the spirit and heart than it is a matter of bricks and mortar. Something more is needed than that a housing program be inaugurated and promoted. We must give more diligence in recovering the family life and the basic ministry of the home which has been shattered.

The war years and the constant shifting of population call for radical social, moral and physical readjustments. There are many broken homes. More than one-fifth of the households in these thickly populated areas has either mother or father missing. The resultant lack of security often leads to delinquency and crime.

What profit is there in providing houses for homes if there is no ability to live together as families? This condition presents a major challenge to the Church. God has literally brought the world to our doors in our large Los Angeles metropolitan area, where dwell most of the races of the earth. Red, yellow, black and white, "all are precious in His sight." How easy God has made it for us "to go into all the world."

Abnormal growth, caused by the influx of war workers, business and industrial development, has resulted in many new residential communities springing up almost over night.

But these people are not flocking to the churches. We must recognize that in homes of all kinds, everywhere and always, the need of material things has too often been so pressing that the things of the mind and spirit are lost sight of in the securing of them. All sense of proportion seems lost.

How refreshing it is to find one in hundreds who has had not merely a religious profession, but a vital Christian experience. Those who have been born into the very life of Christ are maintaining the higher values through peril and hardship, in shack or trailer. Lincoln had little of so-called home comfort in his pioneer childhood, but a spirit lived there that saved our nation.

Believing that all men out of Christ are dead in trespasses and sin, we should not wait for them to come to our church, but we should go to them with a thousand-fold greater urgency than makes a man fly any distance, through storms, to take serum to a sick child. *Jesus came to seek and to save the lost. As the Father sent me into the world so send I you.*

How much common sense there is in Jesus' teaching! The shepherd was not satisfied that there were ninety-nine sheep present and one absent. He concentrated all of his energy to save that lost lamb.

My method in bringing Christ and His Church to the homes of these new communities has been to make a survey first, thereby learning the religious status of every man, woman and child. In doing so, I look for homes which will be open for Bible Clubs for children and adults. Clubs are established that every child from the ages of four to twelve may attend. Adult classes are organized for verse-by-verse study of Bible portions. A barbecue is planned in the evenings that husbands may be reached with the Gospel message.

Homes that are really Christian are more needed than munitions and bombs. Only from such homes can go the men and women to hold high the Truth and live His Life that alone can assure a just and lasting peace.

Worship Service

By MRS. CHARLES L. HUSSEY, Philadelphia, Pa.

LEARNING TO SERVE HIM—OUR MINDS FOR CHRIST

"Take my intellect, and use
Every power as Thou shalt choose."

Leader:

"Lord, I have shut the door, speak now the word
Which in the din and throng could not be heard;
Hushed now my inner heart, whisper Thy will,
While I have come apart, while all is still.

"Lord, I have shut the door, here do I bow;
Speak, for my soul attent turns to Thee now.
Rebuke what is vain, counsel my soul,
Thy holy will reveal, my will control.

"Lord, I have shut the door, strengthen my heart;
Yonder awaits the task—I share a part.
Only through grace bestowed may I be true;
Here, while alone with Thee, my strength renew."

"Prayer is the open door by which the individual or the church may pass from weakness to strength, and from struggle to everlasting victory."

A Prayer for Today:

O Lord, our Christ, may we have Thy mind and Thy spirit; make us instruments of Thy peace; where there is hatred, let us sow love; where there is injury, pardon; where there is discord, unison; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O divine Master, grant that we may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen. —*St. Francis*

Bible Songs Hymnal No. 112 (Psalm 100), No. 215 ("More about Jesus").

Scripture: Matt. 22:37-39; Romans 12:1, 2.

Year's Theme (Learning the Glory Song) in unison: "Let the whole earth be filled with His Glory." Psa. 72:19.

Theme Song: B.S.H. No. 84, stanza 4.

Prayer Cycle 10, 12, 13 Days, B.S.H. No. 19 (Psalm 19).

Meditation: *Take My Intellect*

In *The Greatest Thing in the World*, Henry Drummond gives this testimony: "I wish to bear witness, not only that it is by the grace of God, but that it is by the grace of God as manifested in Christ Jesus, that I am what I am. More than all influences of every kind, Christ has had the formation of my mind and disposition. For many years I have instinctively gone to Christ to draw a measure and a rule for everything."

Paul said, "Let this mind be in you which was also in Christ Jesus." Christ desires us to love Him with our whole minds, and to yield our intellects to Him, that we may be transformed by the renewing of our minds in the likeness of His. From Him comes the energizing vitality and the moral strength to conquer ourselves and our circumstances. From Him comes also the vision and the understanding, the love and compassion, which set the heart eager and aflame for the redemption of the world.

Perhaps you have something to give which only you can bestow, some personal gift of hand or brain, some undiscovered power of personality which He is longing to bring to fulfillment in His service, which are in fact necessary to the completion of that winning personal magnetism one instinctively associates with those who walk daily with Him. B.S.H. No. 194 ("When I Survey.")

Closing Benediction:

"May God be with us to refresh us, around us to protect us, before us to guide us, above us to bless us, beneath us to hold us up; Who liveth and reigneth, one God, world without end. Amen."

Prayer Group Department

MRS. J. C. SPIELMAN, Prayer Group Secretary, 110 Newburn Drive, Pittsburgh 16, Pa.

SPECIAL SUBJECTS FOR PRAYER

PRAY for the members of the Women's Board, that they may be given guidance and direction in the many problems which confront them continually.

PRAY for Foreign Missions.

Pray for the young people from our institutions, that as they establish their homes they may never cease to uphold the Christian ideals learned from the missionaries.

Pray earnestly for Kong and his native village that Christ may be revealed to his people, and that Kong may continually grow as a true child of God. (See "Kong" by Mary K. Smith, M.D.)

Pray for the village of "Eighty Three" that the number of readers of the Word of God may grow and the life of the whole village be changed. (See "Only a Village called 'Eighty Three'" by Alice Hill.)

Pray that the missionaries may be guided when they are confronted with a warped Christianity which they find existing in the country where they are laboring. (See "Our New Mission—Gedaref" by Mrs. H. T. Walker.)

PRAY for our work among the Indians.

Pray for the Reverend and Mrs. Fred C. Patterson as they begin the new work at Kayenta, Arizona.

Pray for more Christian leaders among the Indian people, such as those being developed at the Warm Springs mission. (See article by Rev. E. W. Machamer.)

PRAY for our work among the Negroes.

Pray for the work that is being done among the Negroes in Wilcox County, Alabama.

Pray for all who are in places of leadership that deep impressions may be made.

Pray for Knoxville College that it may continue to hold a place of real Christian value to all who come in contact with it.

PRAY for our City and Presbyterial Work.

Pray for the homes of America that there may be more of the love of Christ displayed and that our missionaries may be guided as they seek to help the children and parents of the countless broken homes. (See "Where Cross the Crowded Ways" by Miss Ruth E. Findley.)

An Ethiopian Family

By MISS RUTH IMRU, Imperial Ethiopian Legation, Washington, D. C.

I will attempt to write, in this short article, about an Ethiopian family. A family which is, and will always be, close to my heart — my family. We are ten. Father —Ras Imru, mother, and eight children, seven girls and one boy.

Miss Ruth Imru

Prior to the Ethiopian-Italian war of 1935-36, father was governor of the provinces of Harar, Wollo, and Godjam respectively. During the war he was taken prisoner and sent to Italy, where he lived as a prisoner of war for the next six years, until his liberation in 1943. While father was at the front, the rest of the family was at Ambo, about ninety miles from Addis Ababa.

A few days before the Italians invaded Ethiopia, mother with the rest of us left Addis Ababa for Jerusalem. Although I was quite young then, I have a vivid memory of our last day in Ethiopia. I remember well, it was early in the morning when we received an unexpected telephone call from Addis Ababa telling us to leave Ambo immediately for the Capital.

A few hours after, we were driving along the highway of Ambo on our way to Addis Ababa. It was a very gloomy and rainy day. It seemed that even the weather sensed the calamity that was going to fall upon Ethiopia. We did not see a glimpse of the sun all day long, and it looked as though we were not going to feel the warmth of Ethiopian sunshine for some years to come. I do not remember how big was the car, but I suppose it must have been quite big since ten of us, including the driver, were in it.

All the way along nobody said a word; a heavy atmosphere, and some sort of uneasiness prevailed among us. Now that I think of it, it must have been the presentiment of the misfortune which was awaiting us in Addis Ababa. Finally, late in the afternoon we reached the capital. It was very strange, because previously whenever we returned to the capital from other provinces, it was with joy and laughter. The capital, in return, welcomed us with smiles and gaiety. This time is was all the contrary. We were on the verge of crying, and the capital seemed to us enveloped in a deep black coat as if awaiting the funeral of somebody.

His Excellency Ras Imru, Minister to the United States from Ethiopia, with Madame Imru, and their daughters Judith and Ruth. Photographed in Washington, D. C. The daughters were former students of the College for Girls in Cairo, Egypt.

Ethiopians had never lost their freedom and had never been under alien domination. Therefore, the thing which was going to happen to them was a new experience, and quite a disagreeable one. Driving along the streets we could detect surprise and sadness on every pedestrian's face. Where were all those Ethiopians with happy and smiling faces? It was

This article has been secured through the kindness of Dr. Helen J. Martin, while home on furlough from Cairo College, Cairo, Egypt.

Miss Hazel McGeary, Madame Imru, Judith and Ruth

dreadful to see them so distressed and unhappy.

We went straight to the palace where we were told that in a few hours we will be leaving for Djibouti. The reason was quite obvious, the enemies were approaching the capital. What passed during the two or three hours before our train left the motherland is quite difficult for me to describe. We were all broken-hearted at the thought that we were leaving behind into the enemies' hands our beloved country, our relatives and friends and all things near to our heart. My eldest sister who was then married and had a daughter was not with us. However, she, with her daughter, joined us later.

The following five years, until our return to Ethiopia, we lived in Jerusalem. It was during the first year of our exile that we heard of father's imprisonment, of the death of my brother-in-law and of several relatives. During these five years mother and my eldest sister had quite a hard time looking after us. My youngest sister was but one month old when we left Ethiopia. All those years we did not have any news from father. We did not know whether he was alive or not. However, the Almighty God did not ignore our prayers. In 1943 we were reunited once again.

Since then father has been governor of the province of Gondar and in 1946 he was appointed Minister to the United States. At present mother, my younger sister, and I are in Washington with him. Two of my sisters, my niece, and my brother are studying in England. The other members of the family are in Addis Ababa.

"TO THE HILLS"

(Continued from Page 80)

MR. HEAGEN: I would say about 90% of the students ride the bus. You see we have no dormitories. As we stand here on the porch do you see what is up there?

MRS. HARVEY: A beautiful green lawn, and behind those colored maple trees, a big house. What is it?

MR. HEAGEN: That is the parsonage. Do you see the church beyond it? Since the buses have gone, let us walk up the hill to the church. I have saved the best until the last.

MR. HARVEY: That is a fine big parsonage, and what a beautiful church. How well situated it is—hills all around but the church above them all.

MR. HEAGEN: Come inside. The local church remodeled this. We are all proud of it.

MRS. HARVEY: It certainly is a lovely church—both inside and outside.

MR. HARVEY: I wish our friends could see this school. It is a beautiful place.

MR. HEAGEN: We have a box of colored slides of our school and we shall be glad to send them to societies that want them. They really give a good picture of the school.

MRS. HARVEY: Perhaps we can use them at one of our meetings. This has been a worthwhile visit.

MR. HEAGEN: Don't forget to come to see us again. And as your societies meet, won't you remember us in your prayers—there are many problems to work out.

MRS. HARVEY: Indeed we will. Thank you for showing us around.

(*They leave*)

Missions Around The World

By MRS. JOHN GERSTNER, Pittsburgh, Pa.

ETHIOPIA

Sayo is a traveller's paradise. May I say with provincial pride that it is a little bit of Pennsylvania tucked away in a foreign land. Our mission buildings face lovely views of range upon range of rich green mountains frequently topped by lavish rainbows.

But one must reach this equatorial paradise somehow. The only means of transportation are the airplane, jeep, or mule. No doubt the safest of these is the mule. We arrived by air. At Malakal we boarded an old army plane with bucket seats along the side. John and I were the only passengers and our one suitcase the only freight.

At first the scenery is boring, nothing but the flat bushy terrain of the South Sudan. The airplane rides smoothly and as usual one begins to feel the false security of air travel. Then suddenly the plane starts to dip, to weave, to sway and bump. A contortion of the neck enables one to look over the left shoulder to discover the mountains are beginning. Fortunately there is no mist and visibility is good. Still one begins to wish one foot were on the ground.

Then a village appears. The round native huts look like mushrooms. We are excited. Could this be Sayo? But no, the plane goes on. Then suddenly it heads downward. "I don't see any airfield, John. Are we having trouble?" I ask feebly. There is no reply. We are skimming trees now. It is going to be a crash landing. And then there is a bump and we slide to a stop. It was no crash landing. This little green plot about the size of a pocket handkerchief is the Dumbi Dolo Airfield of Sayo, Ethiopia.

We told the pilot we both thought he was making a crash landing. He reassured us by telling us that he is scared to death every time he sees the little plot of green on which he has to land.

Keis Gidada, Blind Evangelist at Dumbi Dolo. His broken arm in a sling was the result of a fall from a mule.

But Sayo is well worth the experience. It would be worth it alone to meet Blind Gidada. This saint of God is small in stature, about five feet four inches tall. His face is badly pitted by smallpox. His eyes are obviously blind. But to hear the story of his conversion from a beggar to a preacher from his own lips, and to hear of his effort to found a church in Ethiopia of e a r n e s t Christians learned in the Scriptures and pure in life, is a tremendous privilege.

The training school for men evangelists, most of whom are illiterate, but able to grasp the simple Bible truths and tell them to others; the hospital and general clinic, small, not fully equipped, s t a f f e d with fine Christian doctors, its patients ministered to by evangelists, many of whom are blind but trained in the Bible by Hazel McGeary in her school for the blind; the clinic for so-called well babies and mothers, many of them full of worms and itch, with eyes gummed shut, learning Chris-

tianity and hygiene with Marjorie Faught—all of these are just so many added things which make a trip to Sayo worth while.

How blessed indeed to see with one's own eyes, "Ethiopia stretch out her hands unto God."

NORTH SUDAN

It is 118 degrees Fahrenheit in Khartoum by day, but at night one sleeps under the stars. The desert winds blow and it is cool enough for a blanket. By day Khartoum seems quite civilized. One appreciates the street cars, the taxis, the drug stores. This is like home. But when night falls and the drums start their incessant beating one realizes one has been deceived. After all this is not a Christian land but pagan Africa.

Khartoum is truly a crossroads city. The church membership is full of Egyptian names. The church at North Khartoum is serviced by a fine Egyptian pastor. Yet many of his congregation are Arabs. The Egyptians seem much like us in appearance and action. For example, a sign of an educated man, an Effendi, is European dress. Certainly the best-dressed woman of the North Khartoum congregation is the wife of one of its elders. Hatted and gloved, in a soft pastel dress, she would attract favorable attention in any of our churches at home. Only her lovely big white ostrich fan, which she generously shares with me, is a novelty; but a pleasant one while the temperature soars.

But directly in front of us sits a typical Sudanee. Her cheeks are slashed with wide scars. Her hair is tightly molded to her well-shaped head in infinitesimal small braids. One of the school teachers French-braided my long hair. What it takes a beautician in America an hour to do, she did in exactly five minutes. What were two braids to a girl who has about one hundred of her own!

Girls' Boarding School, Khartoum North

We made our headquarters at the American Mission School with our friend of long standing, Miss Frances Turk, and a new friend, Miss Mary Shields. We were present for the closing of the school term and the opening of a summer Vacation Bible School.

One aspect of the work in North Khartoum at the mission school, which is not well known to us in America, is the work among the beggars.

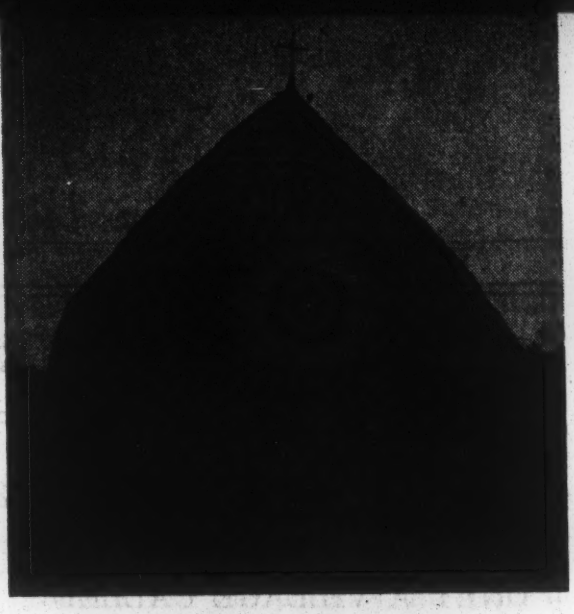
Begging is a legitimate and honorable profession everywhere we have been in the Orient. It is always difficult to know what to do about these people in lands where the state does not provide for its handicapped and poor. Many missionaries in India, for example, will not give to these people for they so often mutilate children to arouse pity. In one place in Pakistan babies' heads are actually forced into bottles so that they grow in a grotesque, funnel-shaped and deformed manner. The children are then idiots and objects of great pity and also a source of tremendous income.

The mission at North Khartoum has tried to meet this problem by dispensing every Sabbath to all beggars who come, food, both physical and spiritual. Sitt Elizabeth, a teacher at the school taught them the day we were there. For our sakes she quizzed them on the truths of the Bible, and some of the beggars, students of long standing, no doubt, gave very credible answers.

I wish you could have seen that strange congregation. Old men and old women in their rags, the maimed, the halt and the blind, listening to the Bible lesson taught by this fine

Christian woman. Her face with its wide scars was aglow with the message she had to give.

Who knows but perhaps in this group would be another Blind Gidada, the wonderful beggar convert pastor of Ethiopia. As one looks on them with compassion one cannot help remembering that a part of the Lord's ministry on earth was to such as these. Won't you pray too for this strange beggar mission field in the North Sudan?



Memorial Church built by Nuers at Wanglel, South Sudan

A LORRY RIDE TO WANGLEL, SOUTH SUDAN

We were visiting leisurely on the veranda of the Pollock home in Doleib Hill when a truck of goods was about to leave for Wanglel. At the word *truck* we pricked up our ears. Here was a wonderful opportunity to see an outpost. Don McClure of Akobo Post had twice tried to get through so that we might see his field and twice had bogged down in the mud and had to walk home. But the rains had not yet broken Doleib Hill way and the roads were still open.

If we had had more time to think wisdom might have kept us from undertaking the trip. For one heavy downpour makes the roads impassable and we could have found ourselves neither here nor there.

But an hour later found us climbing on a heavily laden truck with a delicious lunch packed by generous hands. The "us" included the Meloys, Bob and Dorothea, who were vacationing in the South Sudan, and the Gerstners. Dorothea and I sat with the driver. The men climbed up on top of the load.

We left about three in the afternoon and arrived about eleven that night. It was full moon and we were constantly on the alert to see a lion, for this is great lion-hunting country. The terrain is overgrown with tall grass, a few shrubs and an occasional clump of trees. But we slept through the only excitement of the trip. Mrs. Adair that night saw two hyenas and a wildcat romping in the moonlight through the mission compound. But the sight was so common for her that she didn't think it worth while waking us.

Twice the Sobat must be crossed. Both times a ferry must be used. The ferry is usually about two inches wider than the truck with about a half-inch to spare front and back!

One must pass through the tribal country of the Shullas, the Dinkas and finally the Nuers. The latter certainly, as has been observed, might well be called the Nudeairs, for what the well-dressed Nuer wears will often be only a feather in his hair or a pair of earrings. This lack of clothing is directly traceable to his poverty. Nuers love to dress if they have any conceivable piece of cloth to put on.

Wanglel itself was formerly a Church of England mission station. A lovely thatch-roof church building attracts the traveller immediately. It is a memorial church built by the natives in honor of a former missionary who died of Black Water fever while ministering to the people of that area.

The houses of the missionaries in Wanglel are very primitive. The Gordons and the Adairs live in thatch-roofed mud homes. The biggest problem seems to be the dust. A sheeting was stretched over the dining-room table to catch some of the bits of straw and dust that sift steadily down from the roof.

The present clinic at Wanglel is a small two-room mud building. It is the most primitive medical unit we have ever seen.

(Continued on Page 122)

NEWS FROM AFAR

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

ONLY A VILLAGE CALLED "EIGHTY-THREE"

There was a serial in The New England Homestead when I was a youngster which bore the title "North of Fifty-three" or some such name. I suppose "Fifty-three" meant Home to some people and so does "Eighty-three" to a number of Christian families in Sargodha District. To be more exact, it is Chak 83 S. B. (South Branch) for here in this District there are two canal branches with the same numbers for the villages.

After my first visit to Chak 83 in March, 1947, I made this notation in my notebook: "Nice group. Has been a quarrel, but since Christmas there is peace. Bibi, wife of Barkat has studied as far as 7th Class in Sargodha, her husband is illiterate. Khurshaid—married to Nawab in 103 N. B. studied to 5th class is here for three months. One girl has read some from *The Key of Knowledge.*

With that first visit things began to happen. Khurshaid taught faithfully several of the girls during the months she stayed in the village, which were more than the three planned, and when she returned to her husband's home village, she turned over the teaching work to Bibi who is carrying on into the third year.

What has been the progress made and present results? My lists tell a part of the story. Four girls have completed the Primer (*The Key of Knowledge*), two other books, John, James and Matthew and now have their own New Testaments in Punjabi. Two others have finished John and James and are reading Matthew. Four are reading James; three are working in John; sixteen are still struggling with the Primer; and one girl having once become discouraged and quit, is now beginning again.

But that is only part of the results. Satan was not inactive. One man tried to hinder the work, although his own daughter was one of the students and his opposition was threatening to disrupt the Christian group. We had prayer together and tried to plan how the man could be dealt with and yet the daughter not penalized because of her father's evil deeds! Later we learned that the group had decided to ostracize the whole family from the fellowship, in order to teach the man a lesson. This is as heavy a punishment as a group can give in Punjabi society. The next time we saw Bibi she came into the city, eleven miles, to report on the progress of the group and get more books. This happened about ten weeks later. We asked her, "What about the enemy?" She replied, "He is making no more trouble, everything is all right now." We promised to go out to her village the following Friday morning and reached there quite early. The group which met us included a number of men as well as all the women and girls. One mother proudly told us, "My three girls are reading." The Bible has become a book with much meaning to them. After giving them a message, the time seemed right to challenge them to give their hearts to Jesus and to follow Him. Three boys and twenty-two girls stood up to testify that they were ready to do just that.

Maqbul, a lad of about 18 who has studied to the 7th Class, was sitting beside me as I heard the girls read.

He showed a great deal of pride in their progress. He was pleased when his pupils received their New Testaments and encouraged them to buy the Psalters we had brought for sale. All who were there were happy over two new books in one day and such big ones too! I am sure that every girl who is learning to read but who has not reached the stage that she is granted a New Testament, is most determined to be ready when the missionaries come again.

Some day we hope there may be at least 83 readers in the Christian group at 83 and we have faith to believe that the influence may reach out to many other villages, for it is a rare Punjabi father who will choose a husband for his daughter in the old home town—and there is a growing desire for those who can read to marry someone literate. This is a problem for the parents, at least in the initial stages of match-making, in this Eastern land.

Alice Hill
Sargodha District

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A Wedding

One of the pleasant duties we missionaries have is to attend the weddings of our girls as they go out to establish new homes. Scores of such homes have been founded by P.M.I. girls. They are scattered from Alexandria to Assuan and in them the ideals of Christian living are being exemplified. These homes are irrefutable arguments for Christian schools.

Last week in the Second Church in Assiut we attended one of these weddings. Faiza, the bride, was a graduate of the school. She had entered as a little girl when her father, Dr. Fahim Girgis, was moved from Tanta to take charge of the big opthalmic hospital. Her mother is a graduate of the Mission school in Tanta. All of their seven girls came to P.M.I. and three of the five boys were in the kindergarten classes. The home is one you would delight to visit. You would be served a bounteous tea and then in turn the children would entertain you with numbers on the piano or violin. The last half-hour everyone would join in singing the old songs we love. The girls are gifted musically and sometimes furnish special numbers for the church service or for the school chapel exercise. They have cultivated other talents, too, which are used to bring happiness to many. These girls united with the church while in school and are very earnest Christians.

As we looked at this lovely bride in her exquisite white silk gown and long veil we rejoiced, for we knew she would found such a home as her mother had established. The ceremony was not short for the pastor, Rev. Girgis, spoke to them and to us of the sacredness of marriage and of the duties of a husband and of a wife. As they stood to take the vows, the groom placed a ring on his bride's finger and she in turn put one on his hand. A mixed chorus under the direction of Miss Walker sang an appropriate number. After a prayer the newly married couple walked to the door of the church to receive congratulations. On either side of them stood four bridesmaids looking attractive in their dark velvet bodices and long, blue, silk skirts.

A family dinner followed the ceremony in the bride's new home. We didn't attend for we had been entertained in her mother's home when she was engaged. That was another happy occasion when about 150 friends gathered to attend the ceremony. It was as formal and as solemn as the wedding. The same pastor had charge and this time the sisters formed the chorus which sang two

numbers. A banquet followed, served on the roof under a colorfully decorated marquee. Everything was beautifully arranged and without hurry or disorder all were served.

One big sorrow has come to this family. Several years ago the third daughter was stricken with that incurable disease, leukemia. It started at the beginning of the summer and before Christmas Angelle was gone. The father and mother did all in their power to save her but it was in vain. Before she died she called all the family to her bedside and told them she was going. She said that they must not weep for she was going to be with Jesus and she was anxious to go. The family stood out against the strict mourning customs of the land which demand that all should wear solid black at such times and remain at home for months to mourn. The sisters came back to school at once with only a black bow on their white blouses and the parents continued going to church.

One of the sons of this fine family is a practicing oculist. Two daughters are in the medical school in Cairo and Faiza herself had completed three years of the course before she decided to change to a new occupation. Do you wonder that we are happy in helping to train such girls? In the homes which they establish are found the qualities which will make Egypt a strong nation.

Anna B. Criswell,
Assiut, Egypt

MEMORIALS FROM THE ASSOCIATION OF THE AMERICAN MISSION IN EGYPT

Mrs. J. D. Sands

The American Mission in Egypt wishes to express its appreciation of the life and work of Mrs. J. D. Sands. Hers was a long life of faithful service, many years of which were given to the work of the Women's Board. We knew her best during the twelve years of this time when she served as Foreign Secretary. We recall how, with dignity and clarity of vision, she presented the needs and problems of the Mission field to the church. We remember her personal interest in each one of her missionaries, her ready encouragement, her sympathetic understanding and helpfulness. Even during the years when her failing eye-sight prevented her from active service, her interest in the work never diminished.

We wish to express our sympathy to the members of her family in their loss. We rejoice with them in the rich blessings her life brought to us all.

Mrs. Robert S. McClenahan

Among God's great gifts to Egypt was the life of Mrs. R. S. McClenahan, a life given to her family, to her friends and to this country with a measure of devotion and loyalty that was not usual.

Her generous hospitality and unfailing kindness endeared her to a wide circle of Egyptians of all ages and ranks. Her interests in their problems, their work, their children won for her a deep place in their hearts. She seemed actually to bear the burdens of others.

There was never any doubt as to her Christian beliefs and practices. Her loyalty to the Church and to its pastors was unwavering. She never lost sight of the purpose which brought her and her husband to Egypt.

Her desire to serve the students of Assiut College, and later those of the American University, found expression in numberless ways.

A life so fruitful, a personality of such strength and sweetness are remembered with deep appreciation and affection by the many who were privileged to know her.

The North Sudan

MRS. REID F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

OUR NEW MISSION—GEDAREF

You have been reading something about the newest mission station in the North Sudan at Gedaref. My husband came here last November alone because there was no house for the family. Then in February he found a room with a tiny kitchen in the center of a long house inhabited by three Armenian families. A few days later Becky, our eighteen-months-old daughter, and I said goodbye to our friends in the Khartoum area and boarded the train for Gedaref. We are happy to be a united family again and to be in our own home, even though it is only one room. You see, it is the first home we have had to ourselves and with our own furnishings since we arrived on the mission field in October, 1946.

A house of one room sounds terrific (and it is), but it is not quite as confining as it sounds, because there is a verandah across one side. Morning and evening we eat there; we entertain all our guests on it; and we sleep either on the verandah or in the yard at night. The "yard" is simply a plot of black, barren earth about ten by fifteen yards with one big tree in the center. We fenced off this little plot back of our house with some grass matting to afford us a little privacy. I must say there is not much privacy now though, for Becky amuses herself several times each day pulling straws from the fence and peeking through at the neighbors. Of course, the peekholes can be used from either side.

Speaking of neighbors, we feel fortunate in having nice Armenian people on either side of us. Though none of us women speak Arabic very well, it is our lingua franca, and we are neighborly just the same as you folks at home. We borrow from one another, share favorite dishes and recipes, and go places together. Near us are several friendly Indian families. Their children attend our school and Bible school. In fact, there are so many nationalities here, that I think we shall never be bored. In one week we visited in homes of Armenian, Egyptian, English, Ethiopian, Greek, Indian, and Sudanese families. We find all of them interesting and eager to be our friends. Needless to say, we crave their friendship when we are so far away from our loved ones, and desire to serve them in the name of Christ.

We were surprised to find almost as many varieties of Christians here as there are nationalities. They are not an organized or united group, though. There are Egyptian and Ethiopian Copts, Roman Catholics, Greek and Armenian Orthodox, Church of England, and one Protestant family, besides ourselves. We have felt it wise to begin work among the Christians for several reasons. Many of them seem to be eager for spiritual guidance. Because there has been no Christian leader of any sect living in Gedaref for many years, the religious life of these Christians amounts to little more than a name.

We believe it would be next to impossible to bring the native Sudanese to accept Christianity when Christians living among them are poor examples of Christ-like living. In many of the homes which we visit we are offered liquor, and our hosts are amazed that we do not drink. This shows the need of a true Christian witness. We pray daily that we be given power to bear that witness.

Progress seems to be slow, but patience is one of the great lessons a missionary must master. Since October we have been trying to get land on which to build a new school building and a missionary residence. In the meantime, we are using the best resources available to us. Each Sabbath afternoon at 5:30 we have a

worship service in Arabic in the little Greek church, open to everyone. On Sabbath morning at 8:30 there is Bible School for boys and girls.

Before we came, the headmaster of our school, an Egyptian Copt, had been conducting a Bible school of just one class for all ages of children, in the schoolhouse. Then when the school burned, there was no place in which to have it. After a few weeks we were able to use the Armenian school building for this purpose. Now we have two classes, one for older children who can read, and one for the little ones. The attendance ranges from 35 to 40. This last week we began an informal meeting in our yard for discussion of mutual problems and prayer, to be held on Friday afternoons. There were 25 here, about half adults and half children.

The day-school in which our mission is co-operating and in which Harold teaches is temporarily being held in the rooms of a club, since the schoolhouse burned. This makes it impossible for us to teach the Bible to the children during the week. However, the teachers meet each morning for devotions at 7:00 o'clock before classes. One servant who is a Roman Catholic from Djibouti is happy to join in family devotions each evening, conducted in Arabic. One other witness we are making, and perhaps the most important, is visiting and having prayer in the homes.

Sometimes we feel hopelessly burdened by the difficulties that face us, such as: our limited knowledge of Arabic, the lack of a suitable place for meetings, no school building, warped Christianity already existing here, an inexperienced servant, and countless others. Yet even with these adversities we see much to give us hope. We dare not be discouraged when we have so m a n y precious promises to claim from the Bible. I am reminded of the one He gave to me when I committed my life to His service. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16.

Mrs. Harold T. Walker

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

THE STORY OF KONG

Kong came to the Nasir school from a section of the Nuer tribe some distance away. He was tall and thin and had a neurotic, weak-looking face. He was not especially outstanding in anything. When he was baptized with a group of other school boys from the communicants' class no one was especially impressed. At the end of his fourth year of school he went back to his village. A man living near his village did him some injustice and in a fit of rage Kong killed him. He paid the death fine of twenty cattle and though he was squared legally it appeared that his conscience troubled him. When he was seriously gored by a wild buffalo he felt that it was God's punishment for his sin and that he would surely die. This all happened many miles away from the mission station so he had no medical care. To his amazement he did not die—but his wounds gradually healed, and after a time he was well. Kong felt that God was giving him a second chance. He came back to the mission and told his story to the elders and members of the church and asked that he be given permission to preach as an evangelist without salary as his thank-you to God. The church consented but still no one was greatly impressed with Kong's spiritual strength. He still had a weak face and did not appear to be material for a powerful evangelist.

It was not until October of 1948 that any of us heard much about Kong again—but now it was a new and different man that brought an unbelievable story back to the mission from his distant village. During the years he had been away he had won his brother to Christ. This brother was a powerful medicine man. He and Kong felt that this medicine must be burned. Due to Kong's preaching all the rest of the village was willing to become Christian en masse, if the burning of the medicine was not disastrous. The day was set. All the villagers gathered around the great heap of brush that had been arranged for the burning. At the appointed time Kong and his brother called on the name of Jesus and before Him burned the medicine.

Five days later Kong's brother, the powerful medicine man, was dead. The sickness had come on him after the burning. His fellow villagers had been prepared to sacrifice sheep and oxen to the angered god who had been offended by this "medicine burning." But Kong's brother would have none of it. "You will kill no sacrifice for me," he said. "Whether I live or whether I die, Jesus is my God. He does not wish a sacrifice of cattle." And so he died—confessing Jesus before his own people.

The reaction of the village people was in accord with the superstitious nature which is theirs. They were afraid of the anger of their god. They told Kong they would not kill him, but he must leave and he must not preach the name of Jesus to them. Kong came back to the mission with his story. He was bewildered and full of deep questions. However, Kong's faith had not been shaken. He was spiritually much stronger than he had ever been. But he could not understand. Neither could we, the missionaries. Kong came to each of us individually with his searching questions. All we could answer was that God's ways are not ours, but much greater and higher; that we must trust him to do it His way. Why *had* God permitted Satan this seeming great victory. Kong asked that we write his story home to the church in America, "That all those people of God will pray for me and the people of my village." The people of his village were much upon his heart. He yearned to win them. A few months later he went back to them and stayed many weeks, but they would not listen to the Jesus talk. Only an occasional person would ask him privately of these things.

In the spring he came back to the mission. He wanted to preach God's Word but he felt the need to know much more about it. He devoured all the Scripture he could lay his hands on. (So little of it is in Nuer as yet.) As he studied and read he came constantly to the missionaries with his questions—"What does this mean?" or "How does this apply to me." Such a change as there was in the man! No weakness in his face now. He glowed with a radiant light.

When school opened in May he was enrolled, doing all he could to prepare to be a better evangelist. While he was going to school he was also preaching and witnessing. He took a trip down into the bordering Dinka tribe where several villages had burned their medicine and were professing Christ.

And now comes a letter from Nasir written in July. It says that Kong and two others went to a village about ten miles down the river from Nasir to preach and when they came back a man sent his medicine with them to be burned at the church. Also is the news that another village, only two miles from Nasir, which has heard the gospel for thirty years with closed ears and hardened hearts, is now inquiring about burning the medicine.

What does all this mean? Very, very much. All of superstitious-Satan-bound Nuer land knows that Kong's brother died after burning his medicine, but professing Christ as his Savior. In spite of this, from two

(Continued on Page 98)

COME

Oh come let us adore our Triune God,
Let us bow down and worship Him;
Thank Him for His lovingkindness,
Sing praises unto Him with the dawn.

Come, let us do service for the King.
Come young maidens and young braves.
Join hands with the youth of the world,
Answer our Savior's call.
Reach out with strong hands
And help the young and the aged.

Come from every tribe; fit yourself
for service.
Come from plains, deserts, mountains
and valleys.
Drink of the Word, that ye may not faint.
Adjust thy stride to that of the Master's
and walk with Him.

Let us sing of our Salvation,
Sing of the joy of Christian living.
Raise youthful voices and eager hearts.
Give praise unto our God, Savior,
and Holy Spirit.

Margaret Bucillio,
Papago, Pima Tribe

"A NEW SONG"

As the second year students at Cook School were nearing the close of their study of the Psalms, they were overcome by the assignment given them.

"You mean that WE have to write a Psalm?"

"Yes, that is required of those who desire to complete this course as it is usually taught." Then the class listened to a beautiful "new song" written recently by one who lives way out on the desert and also to another which had been written by a Filipina, as she recalled God's wondrous care for her and her family during their war experiences.

The students sighed and shook their heads but they said, "What shall we write about?"

Of course when the Psalms were finished we all wanted copies of each Psalm and that was the beginning of the little booklet entitled *Psalms by American Indians.*

—From *Indian Highways*

Publication of the Cook Christian Training School, Phoenix, Arizona

[redacted]

P

BY
Cook Christian

PRAISE UNTO JEHOVA

Rejoice in Jehovah;
Rejoice in Him who hast made the
heaven and the earth.
It is He who hast given thee peace
understanding.
It is He who openeth eyes of the bl
Jehovah is He that conquered thee
from the dark and pagan wo
Jehovah is our rock of solid founda
and our everlasting strength
whom we call upon every day.
Let us rejoice unto our King
and sing praises unto Him.
Let our minds be fixed upon Him
that we may never forsake Him
Jehovah is righteous in all His ways;
He is our Way and Truth and
He will draw nigh unto all them
that call upon His Holy Name
He will guide thee, He will keep t
from now and forever more.

Leon Gra
Omaha T

From within my heart
I return thanks unto thee,
Whose mercies endureth forever.

O Lord, my heart was sorrowful
Because I sinned against thee.
But with thine immeasurable merc
All my past sins are forgiven
In thy Righteous Son, Jesus Christ.

Thou hast guided me into right path
Even when my heart and thoughts
were far away from thee.

S

ANS
Phoenix, Arizona

N EARLY MORNING PSALM
the beauty of Thy early morning
yn, Heavenly Father.
ee will I lift my eyes with thanks
the dawn of another new day;
s beauty as the light of dawn
aks over the horizon.
in it thy handiwork
blending colors, so beautiful.
thank thee for the quietness
the early morning
may worship and meditate
call upon thee
and guidance throughout the day,
day long thou art watching
r thy children.
st given us the beauty round
ut us
we might enjoy the wondrous
rks of the Almighty.

Emily Adams.
Hopi Tribe

G

hou didst open my eyes I beheld
eat light
ht I found in a container made of
mal skin,
Jewels, sparkling in different
orful rays like the rainbow.

I am rejoicing with thanksgiving
hast shown me
utiful colorful promise in heaven,
thy Son, Jesus Christ.

Simon Lewis,
Pima Tribe

A SHEPHERD'S PSALM

Far above the four heavens,
Our blue deep lands,
Sits Our Holy One, the Holy Almighty God;
Who guided our forefathers
Down through the centuries.
Thou hast led them in sorrows and joy;
Therefore we praise thy Name forever and ever.

Thou hast also led us into this land.
Thou hast given us roots and berries to eat
And the pure animals for food and clothing.

We stand before thee with the little lambs
in our arms at noon hour;
Whose mothers have left them for far beyond.
Which way to turn? To none other than to
thee, Our Heavenly Father.

The footprints of our Elder Brother can
still be seen faintly.
One cannot find these footprints but by
very careful sight.
Their tread goes higher and higher.
But some day we will catch up with our
Elder Brother in the Far Beyond,
Above the four deep blue lands.

Albert Bradley,
Navajo Tribe

Appeal to the Great Spirit

THE STORY OF KONG
(Continued from Page 95)

different directions the move has started. It also means that Satan is going to be extra busy. He will not let a thing like this go without throwing in all his extra forces. He is very powerful in that land. It is one of his strongholds. Praying Christians, let us not fail. The Spirit of God is at work. Prayer is our weapon. Let us use it purposefully, powerfully and now. The victory is ours if we use our great weapon as our Lord has commanded. This is only the beginning of a story and we can determine its ending. As we pray remember Kong's village, still hardened to the story of Jesus.

Mary K. Smith, M.D.

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

GORE, ETHIOPIA

"Goodby, Goodby, Ato S o b o c a, Goodby! May God be with you." So called four small schoolboys as the airplane roared overhead on its way to Sayo, having called at Gore. We echoed the cry, "May God be with you," and our hearts went on with "And oh, how we will miss you."

Ato Soboca was brought to Dr. Henry about three years ago. The man who introduced him knew that we badly needed help. A foreman, an evangelist, an interpreter, just about any good worker that we could find, would be a God-send to us. Ato Soboca was this man's answer to our cry for aid. "I am glad to bring him to you for years ago he was my teacher under the Swedish missionaries at Nakampti. He is a *good* man."

Ato Soboca soon convinced us that he liked to work. We were tempted to let him do the things which needed to be done, and pass by other more important things. But it was laid on our hearts that Ato Soboca would be of more value to us in the years ahead, if we could send him to the Evangelists' School carried on in Sayo by Rev. Kissling and Keis Gidada. It was seeing the future instead of the present need, but with the help of a church in America, the money was found for Ato Soboca to go to Sayo and to be tried out in his first school attempt in years.

He is not brilliant, nor can he absorb ideas as fast as some of the younger evangelists, but he returned to Gore at the end of the school year with many new ideas of service, and able to take his place as our preacher with the other men.

This year the work in Gore has been growing. It seemed like a plant, stunted by the dry time (the Italian regime, when the leader of the group here was killed and the missionaries gone). It took a long time to come to the place when it could absorb the plant food and moisture again to begin to throw out new shoots. The children seemed the first to want to come to the services, then the older boys, and recently more men and women have shown their desire to attend almost every Sabbath. Then when we built up a nice group of older boys, they passed their entrance examinations to schools in Addis Ababa and Gimma, and 30 who had been regular attendants left us. We hope and pray that these boys will not be lost to the work of the Lord Jesus, by the difficulties encountered in large cities. Our group for the morning services is composed of the children and the older folk. The afternoon English service is attended by any foreigners who wish to attend, and the Ethiopian teachers and boys who know English well enough to enjoy the English service.

At the beginning of this year the group became so large that we had visions of pushing out one of the church walls. But with the coming of the heavy rains the number has gone down again. We hope and pray that God's church here in Gore may be built into a shining lighthouse for Him.

Keis Gidada came from Sayo for a month of meetings in April. He studied the situation here, and when he left he said, "We have been rather sad over Gore. But now I see that it is not Gore, but the lack of a good native evangelist at Gore, that we need to be sad about. Someone to help Ato Soboca and Dr. Henry with the work. Someone not afraid to go into the highways and byways and tell others of their Savior. I have many hopes for Gore in the days to come. The young here are responding to the teachings of the Bible, and someday we others will be looking to Gore Church for our leaders. I had thought that the new school should be in the Sayo district, but I have changed my mind. Gore district should have it for several reasons."

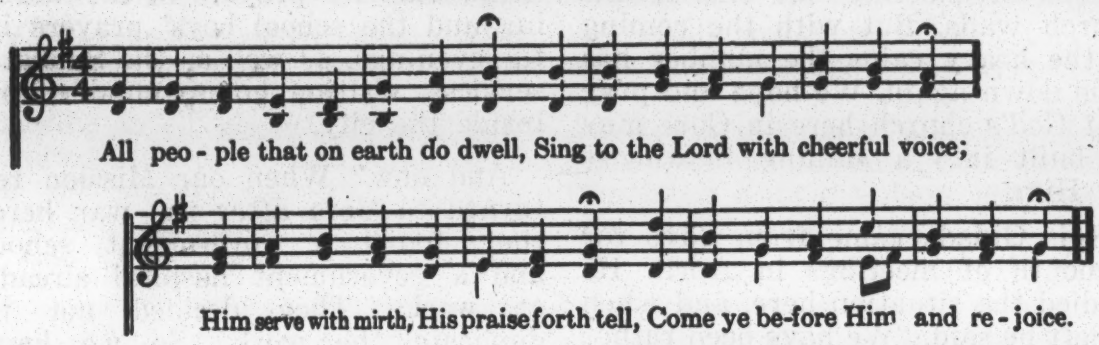
Keis Gidada held services, visited, encouraged, and helped in many ways. On his return to Sayo he sent another evangelist, Gute. As soon as we saw him, we thought of the little boy we had had in the Boarding School at Sayo. He had come to us, a little child; now he is one of the church elders and evangelists at Sayo. He was willing to come to help us until the school opened, and to see if he would be willing to help in Gore when the school year was over.

Gute found the preaching in Amharic rather hard to solve. He speaks Amharic but not well enough for an audience, and yet, we are trying to abide by the rule of the government, that our services must be in Amharic. But the problem was solved, by Gute preaching in his own language, Galla, and at his side Ato Soboca turned it into Amharic, sentence by sentence. While Keis Gidada and Ato Gute were here they held the workmen's prayers in the morning and the school boys' prayers in the evenings, as well as the Sabbath services, visiting homes outside and inside the city.

And now? When our Mission returned to Gore after the war here, they found a government school and a government hospital already at work. They decided not to duplicate the work. So we have only the church services and a small adult evening school with which to interest people. A hospital and school always draw people to a mission church. We have neither here in connection with our mission station. But there are a few devoted people from former years who have banded together to help increase the church attendance. Also, the older boys who have been away to school are filtering back into places of usefulness. Anyone who holds a position as teacher in the government school, because of his contract, cannot take part in the preaching, even though it is customary for the elders to do their share of the preaching. But they are coming to the services, and next month one is returning who will take his place as a mission employee, and though he is too young to take a place as a preacher, he can interpret and he can hold some of the prayer meetings, and otherwise relieve Dr. Henry, who soon should be relieved to build the new school.

We are looking forward to the fall months. Our Ato Soboca will return from his second year in the Evangelists' School. Our older boy, Asafa Tocon, of whom we wrote above, will be here to carry on work with the older boys. Those who are faithful now we can plan on being faithful unless they are removed to other cities by a change of work. We hope that you in America will remember Gore in your prayers.

Mrs. D. C. Henry

Editorials

All peo - ple that on earth do dwell, Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell, Come ye be-fore Him and re - joice.

Psalm 100, Bible Songs Hymnal No. 112

A PSALM OF THANKSGIVING

If there is *one* "Glory Song" more than any other that is constantly ascending to the throne of God, every minute of every hour, day and night, we believe it is Psalm 100. Only a conjecture, yet so universal is the use of the metrical version at the top of this page (and similar adaptations of this Psalm), that it is easy to think of it as "following the sun and keeping company with the hours, circling the earth with one continuous and unbroken strain of hymns of praise to the God and Father of our Lord Jesus Christ."

The paraphrase suggested for our November theme song is ascribed to the Reverend William Kethe, a Scottish minister and friend of John Knox. It was first published in the middle of the 16th century, set to the lofty tune "Old Hundredth" by Louis Burgeois, a French music master. About a century later Thomas Ken used this Psalm background and the same tune for his *Praise God from Whom All Blessings Flow* Doxology.

The first song-words voiced by the United Presbyterian Church of North America at the historic union in Old City Hall, Pittsburgh, Pa., were the verses of the hundredth psalm. "These were sung by the vast Assembly to the grand old tune of 'Old Hundred', and such a sublime volume of praise never before filled the walls of any building in this city."

"Old Hundred" is as precious to us today as it was to our United Presbyterian founders. How appropriate it is now as we approach the Thanksgiving and Thank Offering season!

Last month our attention centered on Psalm 144 and the Home Mission responsibility of making a happy, Christian America through happy, Christian individuals. Psalm 100 reaches beyond any one nation to embrace the entire world. Joyful, thankful Christians make happy, praising congregations in the great world brotherhood of Christian churches.

The praise is deeper than mere gratitude for material bounties that time and misfortune may take away. All is joy and praise to the only living and true God, our Creator, our Owner, our Ruler, yet manifesting toward us the mercy and lovingkindness of a Tender Shepherd.

This Psalm offers an outlet for the praise that wells up within the human soul but for which one can find no adequate words. Gratitude unexpressed withers and dies. Gratitude expressed helps one's own self and other hungry souls to know God. This genuine spirit of humble thanksgiving to God leads into paths of joyful, practical service. This Psalm belongs to group rather than to solo singing. Perhaps it helps con-

gregations inclined toward the dignified and ritualistic to maintain at the same time the spirit of spontaneous thanksgiving and joyful service.

Surely *All People that on Earth do Dwell* is one of the "Glory Songs" we want to *learn* and to *live.*

McGEOCH-ADAIR WEDDING

On July 23, in the Oakland Avenue United Presbyterian Church of Pontiac, Michigan, there occurred a wedding of more than ordinary interest in United Presbyterian circles. The principals in this happy event were Dr. Fred McGeoch and Miss Ann Adair who are under appointment and expect to sail soon for foreign mission service.

The Wedding Party (left to right): James Shields, Rob McLauglin, Lyle McGeoch, Dr. Fred McGeoch, Mrs. Fred McGeoch, Mrs. Martha Adair Blackwood, Ada Margaret Hutchison, Rosella Hutchison.

Dr. McGeoch is a son of Dr. and Mrs. Harold A. McGeoch of our Mission in Egypt. His bride is a daughter of Dr. and Mrs. W. J. Adair from our new station at Wanglel in the South Sudan. Particularly noteworthy in a mission group was the presence at the wedding of the parents of both bride and groom, the Adairs having arrived in this country only ten days before the event.

The ceremony was performed by the Rev. Andrew S. Creswell, pastor of the church, assisted by Dr. McGeoch, father of the groom. The bride was lovely in white satin with train and finger-tip veil. She was given in marriage by her father. Her attendants were her sister, Mrs. Glenn Blackwood of Madison, Wisconsin, as matron of honor, and the Misses Ada Margaret and Rosella Hutchison, as bridesmaids. Tapers were lighted before the ceremony by Miss Mary McGeoch and Miss Carolyn Brewer. Mr. Lyle McGeoch was his brother's best man and the ushers were Robb McLaughlin and James Shields.

With the exception of Miss Carolyn Brewer, a college friend of the bride and herself a missionary to the Sudan, the entire wedding party was made up of missionary children—all childhood friends of the bride and groom in the Schutz School for Missionaries' Children in Egypt.

Dr. McGeoch has just completed his internship in San Francisco City and County Hospital. He was graduated last year from Stanford University School of Medicine.

Mrs. McGeoch is a graduate of Sterling College and has been for the past four years the educational director in the Pontiac Church. The good people of the church showered her with every possible kindness incidental to the success of the wedding festivities.

Dr. and Mrs. McGeoch will be at home after October first at the American Mission Hospital, Tanta, Egypt. —*Mrs. Harry S. Hutchison*

FLANNELGRAPH MATERIALS

Urgently needed to help present Bible stories in India-Pakistan

The method of presenting the Gospel with flannelgraph aids is fairly new in India and Pakistan. It has proved most popular and effective in capturing the interest of children and adults also, in the past few months. Our Seminary students and our young women in our Gujranwala Bible Training Center have been enthusiastically trying this out in their classes, following a demonstration course given by Mrs. J. C. Alter. Many are the demands for more materials to make such equipment available to school teachers and leaders who desire to use it in their Bible classes.

We send this appeal to Sabbath School leaders, missionary society leaders, and others who may know of pictures not now being used. Even the smaller pictures on leaflets could be used. Picture rolls would be welcome, if the shipping problem could be solved. But our request just now is for suitable material which may be in your storerooms and not likely used again by you. For the backing of the picture outing flannel is needed, a cheap variety. Scraps can be used. The display board needs flannel covering also, so any of this material available will be appreciated. Practically all of this could be termed "Educational aids—no commercial value." If leaflets are sent entire, then "Printed matter" should be added. It may be wise to send large pieces of flannel in a separate package as the customs would classify these as "cloth" and not recognize them as part of the aids. Parcel post is by far the best method to send.

If figures are cut out and mounted on flannel, please put the name of each character or article on the back. Send to—*Mrs. C. E. McBane,* American Mission, Gujranwala, W. Punjab, Pakistan.

APPEAL FOR USED CLOTHING

A nation-wide campaign to secure good used clothing for overseas relief will be carried on from September 15 to Thanksgiving Day, 1949, by Church World Service, official relief and reconstruction agency of the Protestant and Eastern Orthodox churches, it was announced today by Dr. Stanley I. Stuber, CWS Director of Promotion.

In announcing the campaign to church leaders, Dr. Stuber stated, "Despite an all too prevalent conception of a decreasing need for overseas relief, the true picture is one of acute need for good used clothing in many areas of the world today. This is particularly true in relation to the millions of refugees in Germany, Greece, Palestine, and the Far East."

"The present intake at various CWS warehouses is not sufficient to meet the urgent demands which we receive regularly from our overseas representatives," he added.

Church World Service is seeking active cooperation from Christians in America on two specific points:

1) A general appeal to all Protestant churches to increase their contributions of clothing, plus the 8¢ a pound for handling; and

2) The development of concerted clothing drives by youth groups (state, county, and local), communities, and councils of churches.

Slogan of the campaign will be "Americans Demand Style—People in Europe and Asia Need Clothes!", pointing up the idea that many out-of-style clothes are still in good condition and could be put to good use by destitute people abroad.

Full facilities of denominational promotion channels, local church groups, and press, film, and radio will be used to carry forth the campaign.

OCTOBER—RELIGIOUS PRESS MONTH

A discussion held at the Religious Press Conference in Washington, D. C., in March, 1949, led to the decision that all religious and missionary magazines make October a special month for stressing an increased subscription list.

We realize that many new subscriptions came in during the special club-rate offer during the Springtime. Our call now is for subscriptions at the regular rate of $1.50 per year. As the autumn work in our societies is resumed in a more definite way, what about the new women and girls who have come into your congregation during the summer? Why not make a contact between them and the Magazine?

Have any of your members let their subscriptions lapse during the summer? Now is the time to speak to them about renewals. In popular advertising idiom, "If you like the Magazine tell others; if not, tell us."

Christmas has a way of creeping up on us. We begin to wonder about the Christmas list we plan to make.

Why not do some of your Christmas shopping *a la mail* by sending gifts of *The Women's Missionary Magazine?* In that way you will be making calls regularly upon your friends and kinsfolk. It will cause them to think of you once each month. We also hope that it will provide for them a regular supply of good reading about the most important thing in the world—God's wooing mission to the world through His only Son, in whose name and for whose sake we observe Christmas. Missionary magazines report the progress being made by peoples of all lands in their response to God's priceless Gift. With your gift, include a prayer for the *Women's Missionary Magazine* and for those who send and those who receive its messages.

For your convenience we submit this subscription blank. If you will fill it out and mail to Mrs. Ralph H. Arnold, Treasurer, 525 Mifflin Avenue, Pittsburgh 21, Pa., the December magazine and a gift card will be mailed to all for whom you send subscriptions.

HERE ARE THE FRIENDS I WANT TO RECEIVE
A Christmas Gift of A Year's Subscription
to
THE WOMEN'S MISSIONARY MAGAZINE

Send to .....

Address .....

My gift card should read: From .....

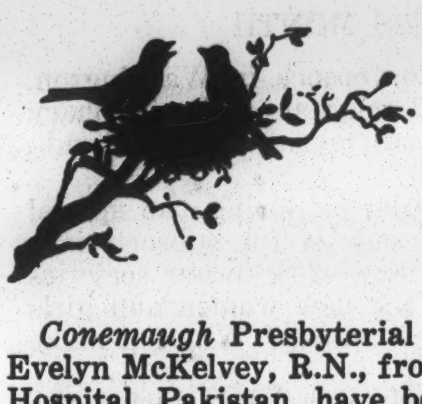
Send to .....

Address .....

My gift card should read: From .....

I enclose $..... in payment for these subscriptions at $1.50 each.

Signed .....



Notes

FROM PITTSBURGH SYNOD

(Includes the following Presbyterials: Big Spring, Chartiers, Conemaugh, Kiskiminetas, Monongahela, Westmoreland)

By MRS. S. B. COPELAND, Pittsburgh, Pa.

Conemaugh Presbyterial and Miss Evelyn McKelvey, R.N., from Sialkot Hospital, Pakistan, have become acquainted in a big way during Miss McKelvey's furlough. Meetings were arranged in nine centers, and surrounding churches were invited to hear their missionary representative. Increased interest and definite prayer have resulted, in addition to the real pleasure experienced by the women of the presbyterial. The offerings at these meetings will be used by Miss McKelvey in purchasing articles impossible to secure in Pakistan. In addition, the Presbyterial also contributes to the high-school education of future nurses and Bible Women, and to post-graduate courses for nurses.

The work in Conemaugh will be influenced by New Florence's gift of two banners for the Junior and Young Women's societies having the highest efficiency rating. West Fairfield and New Florence were the first to have the award.

* * *

Westmoreland's trio of special responsibilities and definite privileges are the Misses Minnie Beatty of Pakistan, Ruth Williamson and Evelyn McFarland of Egypt. The By-laws have been revised with resulting increased efficiency. The thirty-eight boxes and barrels packed by the societies denote much activity.

* * *

The societies of *Kiskiminetas* Presbyterial sent 22 boxes or barrels last year. It is the custom—and it may contain a hint for other presbyterials—to meet in the autumn on the same day as Kiskiminetas Presbytery, thus solving a transportation problem. Presbytery and Presbyterial meet together for one period for the study of some phase of the church program.

* * *

Mrs. Baird's challenge to have increased offerings from every society and in all seven departments has been accepted seriously by *Chartiers* Presbyterial as this year's goal. Even though Mrs. Baird has relinquished her work as treasurer, her influence will go on. Four new societies at Cross Roads, Houston, Taylorstown and Third Washington will be a great help in attaining this goal. Miss Isabel Blair of Ethiopia will speak at the Presbyterial meeting.

* * *

Something new and interesting comes from the Big Spring congregation of *Big Spring* Presbyterial. The young women and young men of the Reed Circle have been sending monthly contributions to Frenchburg, toward the tuition of a pupil. They expect to repeat it this coming year. Ten boxes were also packed by this most active group.

Miss Lois Anderson, an Ezel teacher, spoke at the presbyterial meeting at Tuscarora. Big Spring Presbyterial's phenomenal gain in Junior membership, 72%, made it second in its class.

* * *

Monongahela's Junior Superintendent is proud and happy that the Juniors rated second in membership gains in presbyterials of their class, with a gain of 11%. They look forward to passing the 1000 mark in membership, and toward a Prayer Circle in each Junior Society. Think what this latter goal could mean to the Builder and Pioneer meetings in the future! A Junior Workshop Conference has

been arranged, where plans for autumn and winter will be exchanged.

A Young Women's Institute will be held soon, with missionary speakers.

The Prayer Conference at Noblestown for Prayer Around the World was attended by a large group. Speakers were effective in giving a sense of the power of united, fervent, definite prayer. The Prayer Group preceding presbyterial meetings has outgrown the smaller rooms in which it was usually held. It will meet in the sanctuary of the Knoxville Church preceding the Fall Convention program. Another change in procedure will give society officers and members a chance to confer personally with department secretaries preceding the evening session, giving opportunity for answering questions and solving problems.

Some churches have the federated or council plan of women's work; others have it under consideration. Increased attendance and interest are reported, both in monthly meetings and at the Prayer Groups, in addition to the unusual amount of work done for mission stations.

Four missionaries are supported by Monongahela: two foreign, one Negro and one city worker.

Very unusual is the M. B. Phillips Society, a group of seven women who have continued to meet years after their church was disbanded. They gather from several parts of Pittsburgh, and send in contributions to the seven departments and Thank Offering—and it was $73.00 this year.

* * *

Societies from several of the presbyterials in our Pittsburgh Synod rendered service to Camp Fairfield, the new Synod Camp, when they made mattress covers for the cots. Some missionary societies plan to take picnic lunches to Fairfield for autumn meetings.

* * *

Since we have no synodical grouping of our missionary societies, the following figures have no special meaning, but are interesting. They include records from the six presbyterials, for the year ending March 31, 1949:

Total giving excluding Thank Offering	$40,488.04
Thank Offering	48,590.04
Grand Total	$89,078.08
Efficiency	65%
New Societies	12
Prayer Groups	294
Missionary Magazines (Including Junior Magazine)	4,420

Of the six Presbyterials, five increased in general giving and five in Thank Offering. In the 294 Prayer Groups lies unlimited power, which, under God's guidance, might be released during this year of evangelistic effort. "Assembly Assigned" work of the W.G.M.S. is so correlated with the denominational effort that the good of one is the good of the other.

JESUS LIVED FOR LOVE

We all live for something. Some people live for money; some people live for power; but Jesus lived for love. A sense of brotherhood emanated from His life like an advancing summer. So great was His compassion to all, that in the end He faced His accusers and betrayers with the prayer, "Father, forgive them for they know not what they do." Jesus was great, not because He knew more than other men, but because He cared more than other men. He never permitted wrong done to Him to embitter His soul nor to force something of that same attitude in His spirit. The outgoing of His compassion reached to every human need and want.

—*Joseph R. Sizoo*

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary, 904 Publication Building,
209 Ninth St., Pittsburgh 22, Pa.

As we look through the reports from our missionaries in the fields abroad we find in almost all of them a word of *thanks*. We quote from a few: "We *thank* God that there is a mission hospital in Assiut"; "With glad hearts they offer *thanks*"; "We *thank* you again for your gifts and prayers. Without them, we could not be here"; "There is much cause of *thanksgiving* and rejoicing for the blessings that have been ours."

The same is true of the reports from our Home missionaries: "We are *thankful* to our Father for His many blessings and for His leading throughout the year"; "We *thank* the women of the Church for their prayers, gifts and interest, we *thank* God for His blessings." As we read these words of thanks we are reminded of the letters of Paul to the Churches he had established, in all save one of which, he gives thanks upon remembrance of them, and for their faithfulness with him in the furtherance of the Gospel.

Last year when the reports came in a few societies offered suggestions for T.O. programs. The following are excerpts from these letters and may be of help to other societies:

"We have found a ten-cent weekly deposit in our Thank Offering boxes is really working out fine"; "Where a missionary gave the address the offering was increased"; "We are sorry for a decrease in some societies, but this was where hail destroyed the crops"; "One Junior society giving their first offering last year increased it ten times this year, another gave an average of five dollars per member"; "Most of the societies use the Thank Offering boxes and find systematic giving brings good results"; "Each member of one society brought one dollar for the Thank Offering to the first meeting after vacation"; "The majority of the societies in our Presbyterial increased their offerings this year, some markedly so. Most of them use boxes, finding this means to be very successful as a constant Thank Offering reminder. More emphasis needs to be placed on the use of playlets, as these present the needs of the Thank Offering in an interesting way." One secretary wrote: "This is my last year as Thank Offering Secretary. I have enjoyed the work very much and will do all I can to help the new secretary." We hope all secretaries can say the same.

The following two paragraphs were taken from a letter from Miss Ruth Williamson, our missionary at the Mary Clokey Porter School in Tanta, Egypt:

"This was our Thank Offering Day, March 24. One of our teachers and her class gave the little play, "Daulate's Victory" (From the Literature Department. It is the story of a little girl in India who wanted to go to school. She finally was permitted to do so and the last scene shows the Thank Offering at the school and the joy she had from being there. Our school gave $175.00 which will be sent to the orphanages, to the Synod, to the churches and to the poor of Egypt. On March 25 the Presbyterial meeting of the women and young girls was held in our school. They do enjoy it. Every one was so glad to see her friends and to have the privilege of attending the meeting. As I looked at the great group of Thank Offering bearers, I thought how fine they looked and how well they took part in the meeting. They announced a total for the Delta of $3,549.40."

We hope and pray that this will be the best Thank Offering year we have ever had, both in the amount of our giving and in the deepened spiritual quality of our lives.

Women's Department

MRS. G. VIRGIL HUTCHISON, Women's Secretary, Imperial, Pa.

ANSWERS TO YOUR QUESTIONS

1. *Where can I get mission-study books and supplementary material for the mission study?*

Send to the Literature Department of the Women's General Missionary Society, 904 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa. See the Literature Secretary's page in this, or recent, magazines for listings.

2. *What is the difference between a prayer cycle and a prayer circle?*

The "Prayer Cycle" is a booklet listing all of our missionaries and their stations. It is helpful for use both in private devotions and in meetings.

The term "prayer circle" refers to a meeting for prayer. Because of the confusion of the similar names, we try always to refer to these prayer meetings now as prayer groups.

3. *I have seen a group of leaflets giving directions for the duties of officers. What do you call it and where can I secure it?*

No doubt reference is to the "Officer's Packet." It has been revised recently to include duties of both society and presbyterial officers. The name is still "Officer's Packet," with the sub-title, "Guides to the Goal." The packet (for all officers) or individual leaflets, are free for postage. Order from the Literature Department of the W.G.M.S.

4. *If I do not want to miss any issues of the Women's Missionary Magazine what is the deadline for sending in my renewal?*

If your subscription expires with the November issue, for example, your renewal should reach Mrs. Ralph H. Arnold, Treasurer of the *Magazine*, 525 Mifflin Avenue, Pittsburgh 21, Pa., not later than October 15. Note the renewal blank inserted in your *Magazine* the month before expiration date. Thus, we say, allow six weeks for making all necessary changes on the Mailing list.

5. *What is the cost of inserting obituary tributes in the Missionary Magazine?*

Fifteen cents for each printed line.

Remember: October is the month for enlisting new members. Each member of the Missionary Societies endeavors to win at least one new member during the month!

We regret that through an oversight the Women's Missionary Society of Aurora in Chicago Presbyterial was omitted from the list of 95% societies in the July-August Magazine.

PSALM TUNE CONTEST

Monmouth College offers a prize of one hundred dollars for the best setting in four voice harmony for congregational singing of a prescribed version of the Twenty-third Psalm. The competition is open to all composers and closes February 28, 1950. It is the seventh in a ten-year series. For the words to be used and conditions of entry write Thomas H. Hamilton, Monmouth College, Illinois.

Young Women And Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—(Amount Asked, $8,000)
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Ruth Findley, Special Worker in California Synod.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anna Howard, Matron Frenchburg Dormitory.

THE FIRST DAYS OF A NEW CIRCLE

We frequently hear of the *feeble* efforts of a new organization—not often of one that starts off with a vigor comparable with this particular circle. It is the Ruth Roode Mission Circle of the Third Church, Washington, Pa. It was organized one month and adopted its own constitution the next month. Of course it is in line with the Y.W. Constitution.

The sponsor of this group is Miss Mabel Pugh assisted by Mrs. E. E. Ellifritz who is the correspondent. She said, "The twelve girls in the Circle are quite eager to be given something to do, so we aim to keep them busy. We have all the officers, secretaries and committees mentioned in the constitution and each officer and each secretary had something definite to do at the last meeting. The vice president gave out the constitutions and will be custodian of what remains for newcomers. The president, secretary and treasurer had their usual duties to perform. The literature secretary, who is a fine reader, read the names of the teen-age books in the reading course and the little about each one as found in the *Magazine*. The Circle decided to purchase the three that count as one and begin reading right away. The one on Miller's Ferry started on its rounds that evening.

"The Thank Offering secretary gave T.O. boxes; the Temperance secretary read an article from the *Magazine*; the Stewardship secretary gave out the leaflet, 'Youth has time for God,' to each girl; the Efficiency secretary had a thermometer chart and marked up one point or 10% the Circle has already attained; the Prayer secretary read the names of all the mission stations in Egypt from the Prayer Cycle (each girl has one), and then she called the name of the missionary who was in charge of education or one of the schools. For each name called, one of the girls responded by reading a short article or paragraph that that missionary had written. So each girl participated in the information part of the Prayer Circle. Then the lights were turned out or dimmed and *each* girl and the sponsors offered a prayer for the person or station assigned and the work in general. The idea of dimming the lights was presented several years ago by a girl who was always giggling at the wrong time. She said, 'Let's have our Prayer Circle like we have the times for prayer at New Wilmington each night before bed, with lights out, so I can't see the others; maybe I can keep my eyes closed and won't giggle so much!' We tried it in that society

and have continued the plan ever since. This new circle likes the plan and is happy to use it.

"The secretary is also chairman of the program committee so she gave out the programs that the committee with the help of the sponsors had made out. The girls themselves did the work of writing them all. We are using the regular WGMS programs. The Work committee suggested making picture scrapbooks for children confined in the hospital."

If sponsors would like to see the Constitution adopted by this circle, you may see it in the Literature room, 904 Publication Bldg., Pittsburgh. If you take it out, be sure to return it promptly to the above place. It is in booklet form and quite impressive as to appearance. Our best wishes to the girls and their sponsors in this new venture in missionary endeavor!

ONE OF THE THREE D'S"

A very intriguing sermon subject, along with the excellent sermon, came in the June issue of the *Cartouche*, Cairo Girls' College paper or magazine. It was the baccalaureate sermon to the Class of '49 and was preached by one of our worthy young missionaries, Rev. Willis A. McGill.

The topic read: "Wanted! Three D's." These as outlined were *diligence, daring* and *devotion* as related to life's preparation in college and in later life. It was a real challenge to the "sweet girl graduates!"

Of course attention was called to the fact that in college rating a *D* grade was not too comforting or complimentary! *A* is very much sought after and *B* runs a close second, but in life, *D* can play a very important part. May we consider for a little time the first D—*diligence*, which means "careful attention, vigorous activity."

Attention was called to the temptation to think that when graduation is over, with diploma in hand, ease may be taken! The same idea is in the mind of one in business or profession or other venture, never realizing that it is the one who pursues his lessons or works with vigor who is surest to reach the goal.

This same *diligence* is essential in missionary society work. Too often the group heaves a sigh of relief when it has become organized. It settles back in contentment! Is it not now a society?

A little later, when the newness has worn off and the calls of the world become more insistent, less attention may be given to the missionary society. Soon the wonder is—what has happened? Nothing has been forgotten. The members forgot their vigor or shifted it to something less important.

We are told that nothing succeeds like success. *Diligence* is back of all this. There is belief in the work. Honest effort goes into the endeavor. Diligent people are not play actors.

This point in the sermon closed with these challenging words: "This world has too many of those who want to 'take it easy'; who want to slow down; who don't care to rouse themselves to action; who are afraid of an honest day's work. It's the 'slowdown' attitude that holds back progress; that creates discontent; that gives idle brains the opportunity to think up some mischief. But this is not for you (addressing the class), I know! Rather, *diligence* will be your habit."

NEW LIFE INTRODUCED

This explanation came with the announcement of the formation of a new society: "It is with a great deal of pleasure that I write to inform you that the Aulora McIntyre Missionary Society has sponsored the organization of a young women's society in the Church at Lenox, Iowa, College Springs Presbyterial.

"The new society has chosen as its name, Marian Farquhar, a missionary who serves in the South Sudan. There are sixteen members on the roll.

Mrs. A. L. Roll

Girls' Circle Program

By MRS. WALTER G. COMIN, JR., Pittsburgh, Pa.

Now let us literally turn the spotlight on our United Presbyterian missions in North America. Choose your "Spotlighters" right away, so that they can get all of their preparations made without too much hurry at the last minute.

Draw a large map of the United States to be hung on the wall in some very conspicuous spot. Using the map on page 2 of this *Magazine* mark the locations of each of our American Mission stations. Around each station mount pictures of buildings and people cut from old issues of the magazine.

If you are not familiar with the territory consult an atlas or geography for physical maps showing mountains, plains and rivers. Look for information on climate and rainfall, as well as agricultural and industrial possibilities of each area.

Spotlighters should use this information, together with material on the pages 67 to 82 to interpret the needs and problems of the people who will be in the spotlight at this next meeting. Do not read lengthy excerpts from the magazine. Be so well prepared that you can tell your story in your own words, briefly and interestingly.

Once again we suggest the use of a choral group or soloist to introduce the topics musically. Or, with the possible exception of Indian Love Call, the songs suggested by the titles could be sung by the whole group. Instrumental numbers would be acceptable, too.

Following the introduction of each topic, someone stationed across the room from the map, should direct a steady flashlight beam on the spot indicated by the speaker. If possible, the light should be held there until the speaker indicates it is time to move to another station. Since the light will need to be moved several times in the course of one talk, it will be wise for all on the program to meet before the meeting to rehearse cues, at least.

Close the program with the Prayer Cycle using days 10, 12 and 13. If it can be done, it would be effective to enlarge the spotlight to cover the entire map while the rest of the room is darkened for the prayer circle.

A very lovely worship service may be found on page 83. See page 121 for suggested literature and program helps which are available from the Literature Department at little or no cost.

Remember good planning in advance will aid immeasurably in producing an interesting program. Use as many people as possible each time.

Advertise your programs. Exercise your imagination and ingenuity on attractive posters and invitations.

Invite as guests younger girls who may soon be interested in becoming members. Seek out new members of the church or community in your age group. It is a very good way for them to become acquainted. And perhaps in them you will find talent waiting to be used in future programs.

Some time ago we suggested pledging new members early in the fall season. We planned an initiation service for them. That service may be found in the July-August issue, 1948. Why not make it an annual event?

Which reminds us that every society should keep a library shelf somewhere in the church where pictures, magazines, clippings and reading course books could be kept in order for use in future programs. This year's programs will be the foundation on which next year's programs may be built.

The Juniors

MRS. CHARLES WRIGHT FULTON, Secretary
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

THE WISHBONE

A THREE-ACT PLAY FOR JUNIORS

By Miss Ray Huffman, R.N., Nasir, South Sudan

SCENE 1

Junior Sponsor and 2 Juniors in room ready for meeting. (*Furniture in room consists of table and chairs.*)

SPONSOR (*putting record book and Junior magazines on table*): I wish the others would come quickly. Today we are going to study about the Nuers and our own mission work among them. It is so interesting!

JIMMY: Do they know about Jesus, Miss Sponsor?

SPONSOR: Why, Jimmy, I thought you knew! They did not know anything about Jesus until our people went there to tell them. And even now, they are just beginning to realize that He loves them. They consider snakes and crocodiles and lions sacred.

JIMMY: But are they really people?

JOHNNY: Of course they are! My mother says they are just what we would be if someone hadn't told us about Jesus years and years ago.

SPONSOR (*hands Junior Missionary Magazine to Jimmy*): You boys may look at this magazine while we wait for the others.

(*Jimmy takes magazine and begins to look through it while Johnny takes various things out of his pocket and extracts a wishbone from among them. He holds it out to Jimmy.*)

JOHNNY: See what I have, Jimmy! Let's wish.

(*Jimmy looks up and takes hold of wishbone but then continues to look at magazine.*)

JIMMY: Say, here is another Kit and Kat story! (*Jimmy looks up and breaks wishbone.*) There, I got it! Do you know what I wished? I wished we could go over to see those Nuers for even an hour!

SPONSOR: (*who has been studying record book at table looks up in amazement*): Oh, what's happening? We're moving! (*All three clasp hands or clutch at each other as if they were frightened.*)

JOHNNY: You got your wish, Jimmy! We are going to see the Nuers! (*All act excited and amazed but not frightened.*)

JIMMY: There's Chicago!*

SPONSOR: There's the ocean! Oh, see the pyramids and the Nile!

JOHNNY: Look at those little huts! No skyscrapers here!

JIMMY: We're coming down. Watch out! Boy, it's hot! (*wipes face with handkerchief as if perspiring.*) We must be in Nuerland!

JOHNNY: We must see all we can while we are here so that we can tell the others.

SPONSOR: You are right, Johnny, for when we know, we will care. And when we care, we will pray, and so will they!

(*All walk away, mopping faces with handkerchiefs as if very warm. They should continue to mop perspiration throughout scene 2 also.*)

SCENE 2

(*Place is Nasir clinic. Various patients around, bandaged, none too clean. Doctor and nurse visible caring for patients. Sponsor and two boys walk in.*)

SPONSOR (*looking around*): Now what do you think of this? Here we are in their clinic.

JOHNNY (*pointing*): There is the doctor. And over there is the nurse. Hello, Doctor. We have come to see you!

(*No answer or recognition of visitors from Doctor.*)

JIMMY: She isn't deaf or blind, is she, Miss Sponsor? She doesn't seem to hear us or even see us.

SPONSOR: I am sure she is neither deaf nor blind.

JOHNNY: Maybe no one can see us, Jimmy, unless one breaks a wishbone and makes a wish, like we did.

SPONSOR: That must be it! But let us see and hear all we can for we can talk to each other anyhow.

JIMMY (*pointing to boy who has lots of bandages*): Look at that boy there! Did you ever see anyone as full of sores as he is! It must hurt a lot when they do his dressing! (*Note—have bandages soiled.*)

(*Girl in early teens comes stumbling into view, eyes mostly closed, head bowed. Her brother, older than she, leads her by hand.*)

*Depending upon where this is given, this name may be something else in other locations, but this is written for a western group.

SPONSOR (*pointing to girl*): See that girl coming? Her brother is leading her. She seems almost blind. She can scarcely open her eyes.

JOHNNY (*steps up close to blind girl and peers into her eyes.*): All of her eyelashes are turned in and both her eyes are like little brooms! The doctor just said she has trachoma.

JIMMY: Listen!

DOCTOR (*talking to brother of patient*): How long have her eyes been sore?

BROTHER OF GIRL: It is five years since she could open her eyes wide and see the path. But you must operate on her today and make her see!

DOCTOR: Not today. She will have to have treatment first.

BROTHER OF GIRL: But Doctor, do it today so we can go home tomorrow. She is a big girl. She should be getting married but who will want to pay cattle for a blind wife? If you operate on her eyes and make her see, we can easily get twenty cows for her marriage price! (*Brother and sister sit down, on floor.*)

NURSE: Doctor, do come and see this man over here.

DOCTOR (*going over*): What is the matter with him?

NURSE: He says he stepped out of a canoe in the swamp and put his foot in a crocodile's mouth. (*Nurse takes dirty cloth off of leg, other patients near him turn heads away and cover noses with hand while this sore is uncovered.*)

DOCTOR: He is lucky to have any foot left. That smells to the skies! When did it happen?

PATIENT: Two months ago.

DOCTOR: But why didn't you come to us long ago?

PATIENT: We did all we could first. We went to the medicine man. We sacrificed sheep and cattle in our own village. But nothing has helped. Now we have come to the Place-of-Jesus for medicine. Will you help me?

DOCTOR (*to nurse*): Cover his foot from the flies now. It is time for prayers. (*Nurse shoos flies while patient wrapped dirty cloth over foot.*)

PATIENT: But Doctor, fix my foot now! Then I will go. I cannot sit here with all all these people. I do not know any of them. Someone might have the "evil eye."

NURSE (*puts hand on patient's shoulder*): Listen, my brother. Here at the Place-of-Jesus, we do not fear the "evil eye." Now we are going to sing the songs of Jesus, and pray to Him. Listen well, for you will hear a story of His love for *you*.

DOCTOR (*to nurse*): I'll certainly be glad when they realize that the Message is the most important thing we have to give them!

JIMMY: Now they are going to sing! (*All patients sit on floor and sing two lines of Jesus loves me, singing la la la instead of English words.*) Why, that is Jesus loves me; they are singing it in their own language!

SPONSOR: Boys, let us be quiet while they have prayers, even if they cannot hear us. (*Doctor and nurse sit facing patients. After song all sit as if listening to story, then bow heads in prayer.*)

JOHNNY: They spent one-half hour in their service. I suppose they do this every day.

DOCTOR (*getting up*): Now those of you who have had medicine may go.

JIMMY (*pointing out*): There is another missionary coming on the path. There are two men with her.

SPONSOR: She must be the one who goes to the villages to tell the Bible story.

NURSE (*to approaching missionary, who wears large sun hat and carries stick*): Hello, did you have a good trip?

MISSIONARY: Oh, yes, we were in 20 homes. I wonder if the other three teams are back yet?

ONE WORKER WHO IS WITH MISSIONARY: We told the story of Naaman today. They know that leprosy is a dreadful disease and we compared it to sin in our hearts. There was only one place where Naaman could get rid of his leprosy, and there is only one place where we can get our hearts cleansed of sin.

JOHNNY: He means The Blood of Jesus Christ cleanses us from all sin, doesn't he?

MISSIONARY: I am sure the story reached their ears and we will pray that it will reach their hearts also.

NURSE: How far did you go today?

MISSIONARY: Round trip was seven miles today. I will be glad to get off my feet. But it is so worth while when they listen as well as they do.

NURSE: Any excitement on the way?

MISSIONARY: They were sacrificing a cow at one village.

MAN WITH MISSIONARY: We saw a hyena, a wildcat and eight ostriches.

NURSE: Pretty good for one day, I would say!

(*Jimmy, Johnny and Sponsor clutch at each other and look startled.*)

SPONSOR: I guess we are going back the way we came!

JIMMY: Look, there's a herd of giraffe! This must be a big game country.

SPONSOR: There is the Statue of Liberty! Now we will soon be home. Here we are!

SCENE 3

(*Back in Junior meeting, all Juniors there. Sponsor sits at table.*)

SPONSOR: Some of you were late today. You do not realize what you miss by being late. Our lesson today is about our mission in Nuerland. Why do we have a mission there?

ONE JUNIOR: To teach them that Jesus loves them too and wants to be their Saviour.

SPONSOR: What can we—each one of us—do for them each day?

ALL JUNIORS (*in unison*): Pray!

JANE: We could ask folks to pray for them too, every single day.

SPONSOR: You are right, Jane, they do need our prayers.

(*Five Juniors step to front of stage, Jane being at one end of row.*)

JANE (*pointing to audience*):
You who know our Saviour,
With us pray to Him today.
Let us ask Him to bless the Nuers,
And wash their sins away.
(*all bow heads*)

2ND JUNIOR:
O Christ, Thou Great Physician,
Their bodies ache and pain.
Help our Doctor heal them.
Thus their confidence to gain.

3RD JUNIOR:
Spread Thy blessed Message
To that people tall and smooth.
Blot out their superstitions.
Their sorrows and fears remove.

4TH JUNIOR:
For every day, each one of us,
Our God, will ask of you,
To heal their broken bodies,
And cleanse their souls anew.

5TH JUNIOR:
O Christ, in mercy guide them.
Increase their faith this day.
And bring them daily nearer
To Thee—Our God, we pray.

ALL FIVE TOGETHER:
Amen.

OUR HOMELAND MELODIES

(Continued from Page 68)

ticle for this October *Magazine*, added, "The Spirituals are loved and appreciated by all groups of Negroes, both North and South. The only reason I can give is that the Spirituals come from the heart of a people that has known great sorrow, yes, and great joy because of deliverance from bondage. We have both our joy songs and our sorrow songs. In our programs at Knoxville College we either begin or end with a Spiritual suitable for the occasion. For example, before Handel's *Messiah* we sing, "Go tell it to the mountain that Jesus Christ is born." Before our Easter cantata we sing, "Were you there when they crucified my Lord?" Our chapel is always crowded at those programs, many of whom are from another race group."

The Spirituals have built bridges of understanding between races. It may be that the syncopated rhythm of Negro music is the one new thing America has so far given to the development of world music.

OTHER HOMELAND MELODIES

For our purpose it is not necessary to dwell here, even though the study is most interesting, upon the music that has become a part of our American heritage from self-centered community groups of miners, lumbermen, railroad builders, or upon the songs of cowboys and frontiersmen as they turned to song as the universal expression of their emotions.

Our missions in the mountains of Kentucky justify mention of the old English, Scottish, and Irish ballads which have been preserved there in truer form than in the British Isles from whence came their ancestors.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary
4 Wilmont Ave., Washington, Pa.

The chief activity during the summer in Frenchburg, at least as far as the hospital was concerned, was preparing a cottage for the use of the nurses. It is an old cottage on the campus near the hospital. The floors and walls are crooked and it is lacking in many ways so did not warrant any major repairs owing to its age, but the low white house with porch in front presents an attractive appearance from the campus. The rooms were brightened with paint and paper and a happy group of nurses moved in the last of August. They have been quartered on the first floor of the hospital while most of the patients are on the second floor. Quiet sleep even at night was not possible as the footsteps of the night nurse, crying babies and moans of patients were audible overhead. The arrival of an emergency case, perhaps in a farm truck and accompanied by a frightened family, banished sleep. Those sleeping during the day had even less chance for quiet. Living, eating and sleeping where one works is not only monotonous but hard on the morale so we rejoice that we have a "Nurses' Cottage," where the nurses can relax when off duty and have a home-like environment. Many little things are still needed to make it complete, but they will come in time. Very little money was expended in making it ready for the nurses, but it will pay large dividends in happiness, comfort and contentment.

Sorrow came to our missionary group during the summer in the sudden death of Miss Jean Dickey's father. Miss Dickey is our worker in New York Presbytery. Fortunately she was at home on vacation so was with him at the last. She and her mother have our sympathy in their bereavement.

JANE COOK HOSPITAL

During the summer we have been busy at the hospital. In June I was home on vacation and one of the nurses was recovering from a hand injury. One of the nurses here had to have surgery. They did seem very busy, but they got along nicely and we are all back now. Some have had vacations and a couple will be taking them soon.

The past month we have been preparing a cottage here on the campus for a nurses' home. Some of the rooms had to be repapered, all woodwork was painted white, the floors brown. We moved our own bedroom furniture from the hospital and have new in our living room. We feel that we have a home outside of the hospital and are enjoying it. Last Saturday was the first night we had living and kitchen furniture so by taking the food from the hospital we had a lunch over there and even the sandwiches tasted different. We do appreciate not having the noise over our heads at night. We have a living room, kitchen, bath, three bedrooms and another one that could be used if necessary but we use it as a storage room.

Miss Sara Conrad Becomes College Dean

Miss Sara M. Conrad, who has been principal of Ezel School the past seventeen years, has resigned that position to accept a position in Lee's Junior College, Jackson, Kentucky. She will be dean of women and head of the Guidance Department at the

junior college, which is under the Presbyterian Church, U.S.A.

Miss Conrad will be greatly missed in Ezel both in the school and community. Many graduates and students in Ezel School witness to the wonderful contribution she has made to their education. Under her leadership the Ezel High School attained Class A rating with the Kentucky Department of Education. As the need arose Miss Conrad assumed various responsibilities in the school program and gave herself unstintingly to its growth in order that it might give boys and girls a well-rounded Christian education. When a Home Economics teacher could not be secured she added that work to her other classes. She also managed the school lunch program which daily served over two hundred children a well-balanced lunch. In the community church she served as a teacher in the Sabbath School and also organized and taught in rural Bible schools in nearby communities.

Coming to Kentucky from Grove City, Pennsylvania, Miss Conrad first served as teacher and principal of Frenchburg School, before coming to Ezel School. She is a graduate of Slippery Rock Teachers' College and received her A.B. from Grove City College. Later she received her M.A. degree from Pennsylvania State College.

Miss Larue Millen Becomes Principal

Miss Larue Millen, who has been a teacher in Ezel School since 1942, has assumed the principalship of Ezel High School beginning September 1, 1949. Her choice for this position has been well received by the school and community, where she is highly esteemed and appreciated as a teacher. Miss Millen is a graduate with A.B. degree from Indiana State Teachers' College (Pennsylvania) and holds a M.A. degree from Pennsylvania State College. She has several years of experience teaching in Pennsylvania before coming to Ezel to teach Social Studies. Her home town is Plumville, Pennsylvania.

New Teachers Added To Staff

Three new teachers have been elected to fill vacancies on the Ezel staff. Miss Eleanor Timmerman of Bethel, Kansas, a graduate of Tarkio College in 1949 and a U.P. Caravaner this summer, will be the third grade teacher. In the high school, Miss Jean M. Jardine of Youngstown, Ohio, a graduate of Westminster College and a Y.P. leader in the Pleasant Grove Church will teach Mathematics and Science. Miss Doris Gieser of Highland Park, Illinois, a 1949 graduate of Bob Jones University, will teach English, Art and Bible.

Ezel School opens for her twenty-sixth year on September 5, 1949.

William A. Heagen, Supt.

SLOVAN, PENNSYLVANIA

Early this year I asked for some second-hand chairs for the Slovan Mission and I had an early response from the 1st U.P. Church of Washington, Pa. By soliciting the help of a local coal man and our junior boys we were able to place these chairs in the Mission without any expense to us. We are grateful to all who helped.

We took the benches out and hid the folding chairs back of the piano, but during our evangelistic meetings in July we needed every available chair as our little room was packed to the door, even on the hottest nights.

We are also grateful to Mr. and Mrs. Howard Rosebaugh of our Seminary for a large Sallman picture of Christ in the Garden. We were able to hang this picture the day our meetings started and our little room looked like a church. Indeed it is a church for whether we meet in a beautiful sanctuary or a basement room Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them."

Mrs. R. G. Russell

Indian Missions

MRS. RUSSELL K. MONTGOMERY, 9 Pocono Drive, Pittsburgh 20, Pa.

NATIONAL CONFERENCE OF INDIAN WORKERS

It was good for us to have been there, was the spirit expressed by all who mingled together at the Bacone Conference, the National Fellowship of Indian Workers held at Bacone Indian College, Bacone, Oklahoma during this last summer. We seemed completely united in purpose and interest. Men and women of all Protestant denominations interested in Indian affairs; Indians from various tribes who had the opportunity to enjoy Christian fellowship with their own people in a national way; representatives from our Government, from Canada, and from across the southern border—all were gathered together searching for the solution to the problems, needs, and opportunities of Christian work among our Indian friends.

United Presbyterian Representatives at Bacone Conference. Back row: Mr. Louis Mitchell, Mr. George Buffalo, Mr. Edward Davenport, Rev. F. C. Patterson. Front row: Mrs. F. C. Patterson, Miss Pearl Bear, Mrs. R. K. Montgomery.

A complete dependence upon Christ, and a humble realization of our own deficiencies provided the clear and definite spiritual note which created the setting and laid the foundation for the outreach of our thinking toward NEW HORIZONS and WIDER VISIONS. We sensed that the spirit of prayer not only undergirded the whole of this conference but lifted us together to a clearer understanding and appreciation of these problems and interests that were common to all; thus giving us a wider view of the great work to be done. Our hearts seemed to be in tune with God and God's will throughout the whole program.

The Indians were forcibly challenged to lift up their eyes to NEW HORIZONS. Although seemingly foreigners in their own country, at Bacone they witnessed a new dawn of hope toward their ultimate goal of some day being at home in their own country and coming into their rightful heritage of freedom and Christian fellowship. These Indians also realized that their people must exert themselves to become a part of this great life stream of progress, that they must revise their thinking, be ready to accept changes which are to their best interests, be not hide bound to custom and practice, be willing to forgive, and be ready to do for themselves and to say with pride, "Look, what we have done."

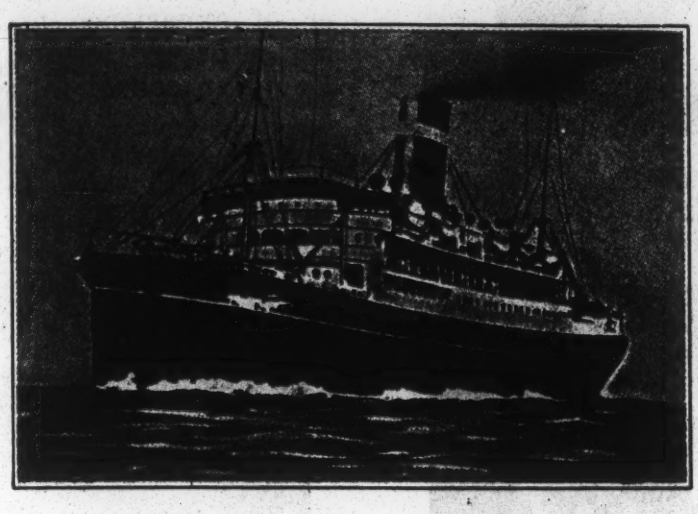
We were much impressed with the necessity of having new awareness of God before we could possibly have a true and wide vision of the great task before us. It was when we felt God's presence in our very midst and had a burning desire of God's mission in our hearts that we not only heard

(Continued on Page 125)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa

Bon



Voyage

ARRIVALS AND DEPARTURES

A hearty welcome was received on ugust 5 by Miss Mary Nell Harper, .N., and Miss Marguerite M. Lienard hen they stepped from the plane in ddis Ababa, Ethiopia. The good riends of the Scottish Mission in den met the boat and made arrange- nents for the journey to Addis Ababa. Their goods were taken with them on the plane. Miss Lienard will remain in Addis Ababa and Miss Harper will proceed to Sayo by plane after the usual government requirements are met by her. Both are eager to start language study and be ready for service.

Miss Marguerite M. Lienard

Miss Mary Nell Harper

Miss Elizabeth Baumgartner

The Women's Board takes pleasure in announcing the appointment of Miss Elizabeth Baumgartner of Spokane, Washington, a short-term missionary teacher to the Mary Clok Porter Girls' Boarding School, Tant Egypt. Miss Baumgartner is a teac er of experience and we wish f her a happy service teaching the Egyptian school girls.

* * *

Miss Lois Boyd arrived in goo time in Pakistan. Also Miss Luci B. Nichols, R.N., arrived in Alexa dria, Egypt and Miss Hazel J. M Geary in Sayo, Ethiopia, according cables received from the Missions.

Bronze Plaque that will welcome Miss Bau gartner when she arrives at the G.B.S. at Tan

The Mary Clokey Porter Girls' Boarding School, Tanta Egypt. The Chrysanthemums were at their best when this picture was taken.

The last word from Dr. Reba C. Hunsberger of Sialkot Hospital, of Pakistan, tells of her anticipated sailing from Southampton, England on August 29, arriving in New York possibly September 5. Her address in America will be 933 W. Main Street, Norristown, Pa., the home of her aunt who is very ill and who has been like a mother to Dr. Hunsberger.

* * *

The Misses Edith M. Vorhis and Mattie Mae Klingaman, whose appointments were announced in the June *Magazine*, sailed for Egypt August 26 on the "THE STEEL EXECUTIVE," from New York to Port Said. Our prayers and best wishes for His guidance go with them.

A MOTHER'S GRATITUDE

The mother of a recent appointee wrote this paragraph to the Secretary:

"We do not feel that thanks to us are necessary, rather we are thankful that God has chosen her to work in His vineyard and that we were allowed to help train her for that life. We pray she may serve Him well."

Would that we had more mothers who felt as this one does!

STUDY NOTES

Miss Ruth I. Ardrey of Sialkot, Pakistan, who has had an extended furlough because of the long illness of her mother, was able to attend a "Workshop for Teachers" at Denver University, Colorado. About 300 teachers were in attendance from 8:30 a.m. to 3:30 p.m. There is a wealth of program and laboratory classes, discussion and work groups.

* * *

Miss E. Verna Pillow of Omdurman, Anglo-Egyptian Sudan has enrolled in "The College of the Pacific" in Stockton, California in preparation for her new work in the North Sudan which emphasizes "Literacy and Literature."

NOTICE

Please take notice: The missionary roll at the back of the magazine has the North Sudan and South Sudan missionaries all listed under: "ANGLO-EGYPTIAN SUDAN." This is the proper way to address those working in both of our Missions: "Missionary's name, American Mission, her station, Anglo-Egyptian Sudan." The Government air-letter which can be secured at the Post Office for ten cents is very convenient and economical for letters to all our foreign missionaries.

NEWS FROM AMERICAN COLLEGE FOR GIRLS, CAIRO, EGYPT

"The most exciting event of the year was our moving into the library building in January. The main floor was completed to the extent that it could be used as a separate unit even though the ground floor and the upper floor have not been finished as yet. In May our students raised funds which are enabling us to finish the rooms for the children's library on the ground floor, and we hope to have that completed this summer. Our small children showed great interest in this project as they are very eager to have a place of their own in the new building. The older girls have been delighted with the lovely reading room where they are not crowded and we have all greatly enjoyed the facilities of our enlarged premises. We greatly need all the facilities that the new building will offer when it is completed.

"This year conditions allowed us to hold our regular commencement on the tenth of June out-of-doors. I wish all of you could have been here to see the large gathering of two thousand interested friends of the College and to enjoy the program. The nine graduates of the Junior College, in white caps and gowns, and thirty-eight of the Preparatory Department in blue caps and gowns, made a lovely

American College for Girls, Cairo, Egypt

procession as they came slowly in and took their places on the platform. The choruses by individual girls were well received. His Excellency, the Minister of Education, Aly Bey Ayoub, gave the address, much to the pleasure of the entire audience. He has shown a friendly interest in our College during the few months he has been in office and we appreciate his cooperation. Mr. Patterson, Charge d'Affaires of the American Embassy, presented the diplomas and Mrs. E. E. Elder of our Mission presented the prizes. In my capacity as acting principal, it fell to my lot to act as chairman.

"The Baccalaureate Service the fifth of June was especially impressive with a large group in attendance. Rev. Willis McGill preached a splendid sermon which, at the request of the graduates, appears in the 'Cartouche.'

"A number of our older girls are conducting a Daily Vacation Bible School on the campus during July with 75 or more small under-privileged children greatly enjoying it all. It is a fine experience for the girls in charge and we trust for the children as well.

"We have a tremendous challenge to meet in the training of the hundreds of girls who come to us—the greater part of whom come from the better favored homes of this land. We covet your continued interest and your prayers in meeting the great responsibilities that are ours."

—Excerpts from Miss Sarah B. Meloy's News Letter

A PRAYER FOR GUIDANCE

O Lord, let us not be content to wait and see what will happen, but give us the determination to make the right things happen. While time is running out, save us from the patience that is akin to cowardice. Give us courage to stand for something lest we fall. And, Lord, where we are wrong make us willing to change and when we are right make us easy to live with. When we have the truth, let us not hit each other over the head with it, but rather use it as a lamp to lighten dark places."

Rev. Peter Marshall,
Chaplain U. S. Senate
Deceased January, 194

Literature

MRS. WALTER H. HOLT, Secretary
704 Publication Building, Pittsburgh 22, Pa.

LITERATURE FOR NOVEMBER
Program
U. P. MISSIONS IN AMERICA

MOUNTAIN
- *Twenty Fruitful Years—Ezel*—.02
- *Frenchburg—Then and Now*—.05
- *Growth of Medical Work in Frenchburg*—.01.
- *Dr. Esther Mitchell*—.01

NEGRO
- *The Story of Miller's Ferry Mission*—.15 *(new)*
- *The Story of Prairie Mission*—.15—*(new)*
- *House of Healing—Jubilee Hospital*—.01
- *The Plea of the Submerged Tenth*—.01
- *Influence of the Mission School in the South—free*

INDIAN
- *Along Indian Trails—handbook (revised)*—.15
- *Let Us Look at the Indian*—.01
- *Cleanliness Next to Godliness—free*
- *Wabidan—free*
- *Chuck Likely—free*
- *Round Up—free*
- *What About Peyote—free*

(See Catalogue for other related books and pamphlets)

If you will look back in the May 1949 *Magazine*, you will read there an explanation of why the material offered this year on the Home Mission theme is somewhat unsatisfactory. Let me hasten to explain that the *Magazine* has been developing the Home Mission theme fully. We are making no apology for that presentation or for the book, "Again Pioneers."

Let me comment briefly on the difficulty that presents itself in preparing the topics for study through the *Magazine*. This work must be planned and published before the first of the calendar year. At that time, the study books are not yet published; we have the material only in manuscript form. The manuscript has a title at that stage as well as chapter headings, but often, after revisions have been made, the title may be changed and the chapter headings and when the finished book comes to us months later, we find we have used wording for topics which are not found word for word in the finished book. So when you read in your Program Calendar the topics for discussion, don't be confused if you fail to find it in those selfsame words in the book itself. When you read into the chapter, you will find the substance of that topic.

This year, as was mentioned in the May *Magazine*, we were unable to recommend the use of the main study book, called "Missions at the Grass Roots," not so much because of what it contains but rather because of a certain lack of emphasis on the evangelical message. However if anyone cares to use the book, it is obtainable in this office (paper only, $1.00). "Again Pioneers" needs no apology except that it was intended as the supplementary book instead of using it as the main book. It is a statement of Home Missions principles while the other contains specific examples of these principles. The youth study book, "In the Direction of Dreams" falls under the same criticism as the adult book but it also may be obtained (cloth $1.50, paper $1.00).

However if you wish a desirable supplementary book for this study, we recommend the Reading Course book, "The American Churches," by Sweet ($1.50). The following chapter

headings will give you an idea of the contents. Religion in the Winning of the West; Revivalism in American Protestantism; The Multiplicity of Denominations; The American Negro and His Religion; Roman Catholicism in the United States. If you have been fortunate enough to have chosen it for a Reading Course book, you will now be able to use it as a supplement for your Home Mission study. It will also serve as a valuable reference book for use at any time for any Home Mission study. We recommend it unreservedly.

Two pamphlets that may be of general interest to you as church women are: (1) *Life and Work of Women of the Church* ($.60) and (2) *Women in American Church Life* ($.50). Concerning the first, we are told that "The Federal Council of Churches has had great satisfaction in its part in the *world-wide* study undertaken by The World Council of Churches. Concerning the second, we read that "The intensive inquiry into the *American phase* of this subject is the most comprehensive ever undertaken in the country." Being aware that "the fullest possible use has not been made of the powers and skills of devoted women, the council therefore recommends to the churches the thoughtful consideration of the picture of women and their present and possible service in the church as set forth in this pamphlet."

To Presbyterial Literature Secretaries:
Send for your order *early*.
Give the *name* of your Presbyterial.
Give the *exact date* of your meeting.

MISSIONS AROUND THE WORLD

(Continued from Page 89)

The new school buildings were about completed when we were there. They are attractive small native-shaped buildings made of brick with thatched roofs. Mr. Adair was working hard to finish them before the rains broke.

We enjoyed hearing the students sing. Their teacher, a Christian from Nasir, is excellent. They sang two Negro spirituals for our benefit which sounded as weird and beautiful as our own colored choirs at home.

We raced the rains on our return trip. We got off at Atar just before the rains descended. We learned later that our truck bogged down in the mud between Doleib Hill and Malakal.

The earth in the Sudan is clayish and in the dry season breaks into wide cracks often six inches or more wide. Then the rains come and the ground quickly absorbs the moisture, the cracks fill with water and the ground becomes a slimy clay pond. As an added touch snakes and scorpions formerly happily at home in the cracks, now find their houses waterlogged, and to everybody's discomfiture come up for air.

Through the help of Laurie Anderson we were able to continue our journey back by water to Malakal.

As we finish our wonderful journey to mission fields we are impressed anew with the universality of God's grace. God's love indeed finds strange strongholds, none stranger than these Nilotic people, many of whom stand six feet six inches tall, who rest like storks on one leg. They are receptacles of His saving grace even as we. What a wonderful Savior who can meet the needs of all! One finds oneself singing with new realization and fervor:

"From Greenland's icy mountains
To India's coral strand.
Where Afric's sunny mountains
Pour down their golden sand.
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

Temperance and Reform

MRS. W. J. HARPER McKNIGHT, Secretary
1007 Brookline Blvd., Pittsburgh 26, Pa.

"GET THE BUSINESS"

By BISHOP WILBUR E. HAMMAKER, Executive Vice-President
of the Board of Temperance of the Methodist Church

That slogan fits the latest whiskey advertising exploration like a glove fits a hand. No matter what the cost, "Get the business."

Forget the proprieties and the promises. Put them away as outworn. "Get the business," no matter what usages of decency may be brushed aside.

Schenley's is setting the pace. They are, according to the New York *Times* and *Advertising Age*, negotiating with the broadcasting companies. Thirteen years ago, the Distilled Spirits Institute adopted a resolution declaring radio advertising to be "out of bounds" for the makers of distilled liquors. Schenley, although not a member of Institute, has this policy.

But now comes Schenley, doing a "right about face." Reason: the need of more business. Decreasing sales has caused this large company to cast about desperately for new ways and means to jog memory and imagination, to the end that more whiskey be consumed. A man's home is no longer his castle. He is cornered at his fireside by the importunate pleaders for the use of more liquors.

It is an arrogant procedure. Senator Edwin C. Johnson of Colorado, Chairman of the Interstate and Foreign Commerce Committee of the Senate, recently wrote a vigorous letter to Honorable John W. Snyder, Secretary of the Department of the Treasury, concerning this new threat. As head of the Treasury Department, Mr. Snyder has general supervision of the Alcohol Tax Unit. The Senator asked for the exercise of authority by the Tax Unit to prevent this outrage, which he characterized in different parts of his communication as "blind" and "selfish" and "vicious."

It is all three of these — also "stupid." "Whom the gods would destroy, they first make mad," is an ancient saying. It is still true. Liquordom can go too far. Becoming mad (that is, insane) in its greed for gain, it can go beyond the long suffering patience of the people. Far-seeing thinkers in the liquor group see this and sound forth intermittent warnings to their fellows. Their refrain is: "Do not tempt the American people to take drastic steps because of our excesses."

To advertise whiskey on the radio and by television involves jeopardy. Good advice is, "Better think twice before such a dangerous step is taken." It will be the clear and complete repudiation of pledges and promises made by liquordom across the years, beginning with the days of "Repeal" agitation back in the late 20's and early 30's.

A similar indirect caution to the broadcasting companies was voiced in a letter written by Senator Johnson to Honorable Paul Walker, Acting Chairman of the Federal Communications Commission. In this communication, the Senator suggests that the Commission consider the total implications of the proposed whiskey radio advertisements and issue a warning. It would be as unseemly for the broadcasters to take the money as it would be for the distillers to give it. Common decency should restrain both crowds. If they are without self-imposed restraints, then it may be necessary for the people, through government, to take a hand. Distillers and broadcasters had better "stop, look, listen."

Tributes

Mrs. C. M. Ritchie
Mrs. M. I. Marsh

The Women's Missionary Society and Dorcas Bible Class of the United Presbyterian church of Cedarville, Ohio, wish to pay loving tribute to two of our loyal and faithful members who have been called to their heavenly home.

Mrs. Ritchie was the capable and consecrated helpmate of Dr. C. M. Ritchie, who served as pastor in several of the churches of our denomination.

We extend to her children our deepest sympathy and commend them to the Saviour she loved and served.

Mrs. Marsh was the ever faithful teacher of the Dorcas Bible Class for a number of years. She was always in her place as long as her health would permit.

We have lost two devoted members. They were faithful in matters of trust, earnest Christian workers and ardent lovers of the Lord and the church.

Mrs. C. R. Wagner
Mrs. J. E. Hastings
Miss Lulu Henderson

Mrs. Ida Greer

The Women's Missionary Society of the Eighth United Presbyterian Church of Chicago, Illinois, wishes to pay tribute to the memory of Mrs. Ida M. Greer who was called to her heavenly home on June 8, 1949. She was our oldest member—85 years old—and also one of our most faithful members. Her presence was a blessing, and her prayers always earnest and sincere. Her words were an encouragement and a challenge. Her voice when raised in praise was sweet and clear.

For forty years she served as a minister's wife in various churches where her husband labored, and there by his side her influence was felt and her devotion to her Master shown. It can truly be said of her, she is one who could lay at her Master's feet an armful of ripened sheaves.

We will miss her happy smile and her encouraging words. Having finished her work she has gone to be with the One she loved and served so well.

The Committee

Mrs. Jennie McNaugher Park

The childhood prayer—

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die, before I wake,
I pray the Lord my soul to take."

is appropriate to the passing of our beloved member, Mrs. Jennie McNaugher Park (Mrs. John C.), who departed this life suddenly during the early morning of June 2

Mrs. Park was a member of the Eighth Church, Northside, Pittsburgh, Pennsylvania, for fifty-two years, joining several years after the church was organized. She was a loyal and faithful member and was in the Lord's house the last Sabbath she was with us. She was treasurer of the Women's Missionary Society for a number of years.

Her quiet manner, friendly smile and cheerful word endeared her to all who knew her.

To her daughter and two sons we extend our sincere sympathy.

Women's Federation
Eighth U.P. Church

Mrs. Celia V. Atkinson

The Women's Missionary Society of the Roney's Point, West Virginia, United Presbyterian Church wishes to pay tribute to the memory of one of its most faithful and devoted members.

Celia V. Gibson was born January 27, 1863. At the age of seventeen years she united with the church.

On September 25, 1899 she was united in marriage with John Frazier Atkinson.

Mrs. Atkinson was a charter member of this society; was loyal and faithful to her church and a consistent witness to her faith.

On May 21, 1949, at the age of 86 years, she was called home. She leaves with her family and friends the heritage of a happy memory.

The Committee

Mrs. Elizabeth Belle Graham

In memory of Mrs. Elizabeth Belle Graham, the women of the South Omaha, Nebraska, United Presbyterian Church wish to pay a tribute of love and also express their grateful appreciation of her Christian life of usefulness.

Her life was spent in faithful service to Christ in her home and in her church, trusting always in the promises of her Lord for comfort and guidance.

Elizabeth Belle Graham was the daughter of Mr. and Mrs. Samuel Irvine Caldwell and was reared in the United Presbyterian church at Dakota, Illinois.

She was married to Mr. J. I. Graham and later came to South Omaha, Nebraska, in 1889, where they became charter members of the South Omaha church. She was the oldest member at the time of her death, March 4, 1949.

Her life was truly a benediction to all who worked with her in the church and

through that inspiration her work will continue in the lives of those who follow.

She leaves three daughters and four sons, one a missionary in South America.

Her memory is sweetest in the hearts of those who knew her best. Eternity alone reveals the influence of a consecrated Christian life.

"Her children shall rise up and call her blessed."

The Committee.

Mrs. Mary Christison

We, the members of the Women's Missionary Society of Vernon United Presbyterian Church, Mukwonage, Wisconsin, wish to pay tribute to the memory of Mrs. Mary Christison who was called to her heavenly home in March, 1949.

She was a faithful member of the Vernon church and a very active member of the missionary society as long as her health permitted. She was a life member of the society and a faithful and willing worker, serving in many offices in the local society as well as in the presbyterial.

We miss her, but know that she is happy with her Lord whom she loved and whose presence was real to her. We extend our sympathy to her daughter and to all of her loved ones.

The Committee

Mrs. Anna Furbay

The Women's Missionary Society of the First United Presbyterian Church of Canton, Ohio, wishes to pay a loving tribute to the memory of Mrs. Anna Furbay who was called home on June 29, 1949, at the age of eighty-five years.

Mrs. Furbay was a faithful and loyal member of our church, always interested in the Sabbath School and missionary society. Her devotion was shown by her regular attendance at all services of the church as long as her health permitted.

We extend our sincere sympathy to her family and friends.

The Committee

Mrs. Viola Baker

The members of the Senior Women's Missionary Society of Rocky Springs United Presbyterian Church, New Galilee, Pa., wish to pay loving tribute to the memory of Mrs. Viola Baker, a faithful and loyal member of our society who was called to her heavenly reward, March 14, 1949.

We knew her only to love her, ever giving willing service to her Master in her unassuming way, offering liberal support to all the church activities.

To her family and loved ones we extend our sincere sympathy. Committee

INDIAN MISSIONS

(Continued from Page 116)

His voice clearly calling to us, but we also felt strongly fortified and ready to go back to put everything into our work, ever reaching out toward NEW HORIZONS and WIDER VISIONS.

INDIANS HONOR THE PATTERSON FAMILY

The Mesquakie Indians of the Tama, Iowa, Reservation held a farewell party to honor their friends, the Rev. and Mrs. F. C. Patterson and family on Saturday, July 30. The party was held at the Pow Wow grounds starting off with a baseball game played between the two baseball clubs of the reservation and a softball game, one of the teams being of Indian girls. A picnic supper followed. In addition to such American foods as potato salad, chocolate cake and coffee, there were also typical Indian foods such as Indian corn cooked with squash, corn cooked with meat and enough Indian fried bread for everyone. Following supper a program of music and stunts provided entertainment.

Mr. Edward Mays, principal of the Indian school, and Mr. Edward Davenport and Mr. Louis Mitchell, elders of the church, and Mrs. Eva Scott of the Missionary Society gave short talks of appreciation of Mr. Patterson's work among these people. Mr. Percy Bear representing the Tribal Council then presented Mr. Patterson with a Bulova wrist watch engraved "From the Mesquakies." Mrs. Patterson was presented with an apron of Indian applique work.

The Pattersons left the Tama Reservation in late summer to take up their new post at the Navajo Indian Reservation in Arizona.

FOREIGN MISSIONARIES SUPPORTED BY THE W.G.M.S.

% American Mission is used with each foreign address

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Mrs. Don Armstrong, 1947 — Cairo
*Miss Margaret M. Bark, 1948 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
*Miss Lois M. Finney, 1948 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
Miss Lois D. Kingan, 1926 — Cairo
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mattie Mae Klingaman, 1949 — Cairo
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
*Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Sarah B. Meloy, 1923 — Cairo
*Miss Shirley A. Moss, 1948 — Tanta
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Fayoum
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Miss Mary E. Reed, 1948 — Assiut
Miss Martha A. Roy, 1925 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
*Miss Edith M. Vorhis, 1949 — Cairo
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH

Miss Davida M. Finney, 1915 (mid-term), 111 E. First St., Springfield, Ohio
Miss Helen J. Martin, 1915 — 7442 Trevanion Ave., Pittsburgh 18, Pa.
Miss M. Stella Robertson, 1922 — 111 S. 5th St., Sterling, Kan.

WEST PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Cambellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret Fehlman, 1912 — Sheikhupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1913 — Sheikhupura
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1933 — Salkot City
Miss Glendine Lundquist, R.N., 1938 — Salkot City
Miss Laura R. MacLachlan, 1938 — Pasrur
Miss Elizabeth F. McConnell, R.N., 1931 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Louise Scott, 1916 — Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

EAST PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Helen C. Sharp, M.D., 1932; 1944 — Lady Irwin Sanitarium, Jubar via Sanawar, Simla Hills, East Punjab
Miss Vivian L. Trimble, 1921 — Pathankot

*Short Term Workers.

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver, Colo.
Miss Frances E. Brown, '27; '37 — 810 Glenview St., Philadelphia 11, Pa.
Miss Reba C. Hunsberger, M.D., 1921 — 933 W. Main St., Norristown, Pa.
Miss Evelyn M. McKelvey, R.N., 1927 — 721 Forest St., Hartford, Wis.

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Cole, 1919 — Wad Medani
Miss Una Cole, 1918 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Ray Huffman, R.N., 1924 — Nasir
*Miss Rosaltha Kenagy, 1947 — Athens
Miss Aleta J. Matthews, 1946 — Khartoum North
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Athens
Miss Marguerite M. McClellan, 1926 — Athens
*Miss M. Helen McCoy, 1947 — Khartoum North
Miss Dorothy L. Rankin, 1946 — Doleib Hill
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Frances Turk, R.N., 1921 — Khartoum North
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH

Miss Mary Jane McKnight, 1922 — 309 Entrance Drive, Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — 428 N. 16th St., San Jose, Calif.
Miss Mary K. Smith, M.D., 1944 — North Bend, Neb.

ETHIOPIA

Miss Marjorie Faught, R.N., 1933 — Sayo
*Miss Eileen Halewood, R.N., 1947 — Gore
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Ruth C. Beatty, R.N., 1920 — Reedsville, Pa.
Miss Isabel Blair, 1922, c/o A. C. Farner — 600 Church St., Huntingdon, Pa.

UNDER APPOINTMENT

*Miss Elizabeth A. Baumgartner, '49 — E. 712 Wabash Ave., Spokane 13, Wash.
Miss Carolyn E. Brewer, 1948 — 703 W. Main St., Washington, Iowa
Miss Alice Ruth Gabel, 1948 — 937 S. 76th St., Milwaukee 14, Wisconsin
Miss Evelyn McFarland, 1919; 1949: — R. D. 8, New Castle, Pa.
Miss Phyllis A. Rogers, 1949 — 665 Dewey Road, Bellingham, Wash.
Miss Eleanor C. Vandevort, 1948 — Wexford, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909, Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — Assiut, Egypt
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — 12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mex.
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — Box 178, Winona Lake, Indiana
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear ..... Wheelock Academy, Millerton, Okla.
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Miss Sarah Spiro ..... Frenchburg, Ky.
Miss Mae Sprowl ..... Frenchburg, Ky.
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The Learner's Quiz — November Program

Who Is Alvin Smith? Grant Smith? Iris Kalama Smith?
Delores Martin? Jacqueline Peoples? Gloria Ridgeway?
Mrs. Arthur Gathman? Mr. William Heagen? Miss Margaret Buren? Mr. Revis Carr? Miss LaRue Millen?
His Excellency Ras Imru? Ruth Imru?
Bibi? Khurshaid? Maqbul?
Kong?
Ato Soboca? Keis Gidada? Ato Gute? Asafa Tocon?
Mary Nell Harper? Marguerite M. Lienard? Elizabeth Baumgartner?
one missionary at each of our Home Mission stations (See Directory, p. 127 of this Magazine, and Prayer Cycle Days 10, 13, 14, 22-25. Correlate this question with question 1 under "WHERE")

What are some favorite Negro Spirituals?
mission hospital needs 20 more beds, a delivery room, a laboratory and an X-ray room?
has always been the aim of mission education in Alabama?
college uses "Let there be Light" for her motto?
little word of five letters is "more than munitions and bombs?"
Christian Training School is at Phoenix, Arizona?
materials are we asked to send to India-Pakistan?
Christmas shopping can you do a la mail during October?
synod has 294 Prayer Groups?
U.P. Indian workers attended the National Conference of Indian workers at Bacone, Oklahoma?
advertising uses the slogan, "Get the Business"?

Where are our missions among Indians? Negroes? Mountain people? In cities and Presbyterials? (Use Map, p. 65, of this Magazine, and the Prayer Cycle)
do we have new mission work among the Indians?
did 110 boys and girls enroll in Daily Vacation Bible School?
is the U.P. college for Negroes?
is begging a legitimate and honorable profession?
may societies borrow "a box of colored slides" showing Ezel School?
did Nuers build a church?
was a wedding in a mission? a wedding of "M.K's" (Missionary Kids)?
is our newest mission in the Sudan?
is good used clothing needed?

PROGRAM STARTERS

In using the slides from the Audio-Visual Education Dept., do not omit the "audio" part. Let the pictures be "visual" discussion-starters and not an end in themselves.

Suppose three leaders plan the discussion — one for Indian, one for Negro and one for Home Dept. work. Use material in this Magazine; supplementary leaflets, p. 121; Maps; Prayer Cycle; and any other material you can find.

If you dramatize "To the Hills" p. 78, but have no time for memorization, make it a "walking rehearsal" for a discussion-starter. Women's and Girls' groups may make it a "radio play." Or change to an all-woman cast.

VITALIZE BY VISUALIZING

Simnasho, Oregon, Indian Mission

Tama, Iowa, Indian Mission

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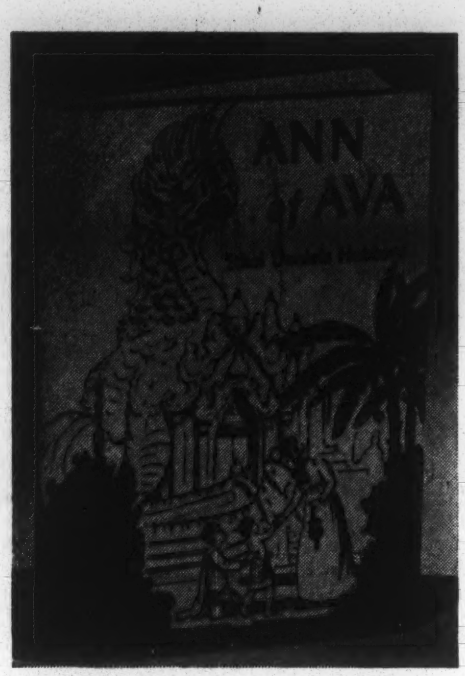

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